Taqleed

The Foundations of Islam and the Necessity for Taqleed



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THE FOUNDATIONS OF ISLAAM AND THE NECESSITY FOR TAQLEED

Preface:

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad ρ is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah τ and may He bless them and raise their status.

Allamah Saeed Ahmed Palanpuri (May Allaah protect him), in his opening has explained that the book was compiled from 3 speeches, 2 in India, one in London U.K and elucidations included from Shah Waliullaah (A.R)'s master piece "Hujjatul Allaah ul Balaigha."

This work will benefit one against the 'rejectors of Ahadeeth' and 'Deniers of Taqleed.'

Thus this book has various discussions, firstly the 3 speeches, secondly from Shah Waliullaah (A.R) the stress of adherence to Taqleed and warnings against discarding it, thirdly the Shari order on those who not follow any Mazhab, fourthly the status of Sahabah τ and fifthly on academic deliberation on the Hadith, "My Sahabah are like stars whomsoever you follow you will be guided."

Excellent discources on the fundamentals of Deen, viz : Quraan, Sunnat, Ijma and Qiyaas have been done and simplified for the lay person to understand. Then the need and importance of Taqleed expanded to conclude with removing any doubts on the Hadith "My Sahabah are like stars whomsoever you follow you will be guided."

We have modified the translation of the speeches slightly to facilitate easy flowing English rendering and reading.

May Allaah Jala Majdahu accept the efforts of Allamah Saeed Ahmed Palanpuri and save us from ideas, concepts and darkness of the current Salafis or Ghair Muqallids or Ahle Hadith or no Mazhab followers.

A. H. Elias (Mufti)
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About the Author:

Hadhrat Moulana Hafiz Mufti Saeed Ahmed Palanpuri studied in the renowned Darul Uloom Deoband – India. Taught in Jamia Ashrafia – Gujuraat for 9 years and currently lecturing in Darul Uloom Deoband for the last 32 years. He has tutored in every science of the Dars Nizaami and has become world famous for his discources and deliberations on Tirmidhi. An average of +_ 1000 students attend these dynamic presentations daily. Fortunetly it has been documented and soon to be released. Student's acknowledgeing his vast, intense depths of knowledge generally refer to him as "Allamah" and "Bahr ul Uloom".

Besides his tours of U.S.A, U.K, Canada, Zambia, Zimbabwe, Malawi, South Africa and Turkey, he has written extensively especially for the scholars.

He has full command over 5 languages i.e Arabic, Persian, Urdu, Gujuraati and English.

Presently in his life 5 of his works are used as standard text books in higher Institutes of Learning. He has penned works of reputable level on Tafseer, Ahadeeth, Principles of Tafseer, Principles of Ahadeeth, History of Ahadeeth compities, Syntax, Grammar, Etermology, Jurisprudence, Philosophy and logic.

His latest gigantic master piece is the 5 volumes, commentary of the magnus opus of Hadhrat Shah Waliullaah Dehlevi (A.R) "Hujjatullaah Baligha" – called Rahmatutalllah ul Wasiyah" each volume extending over 850 pages. He has acclodates from most of academic sources of the world for these sterling services.

This year (1426-2005) we intend translating few of Hadhratul Ustaad Allamah Saeed Palanpuri's works and on completion

"Fatawa Rahmiyyah," we hope to embark on the translation of "Rahmatullaahi Wasihyaa." We require your duaas.

The current work explains with proof and laws of the Sunnan of the Ambiyaa υ. May Allaah Jalla Majdahu, grant us the ability to read, study and act upon.

A. H. Elias (Mufti)

The (Bunyaad) Basis of Islaam

"And whoever opposes the Rasul after the guidance (of the Qur'aan) has become manifest (clear) to him, and then adopts a way other than that of the Mu'mineen, We shall allow him to do that which he is doing – and then We shall cast him into Jahannam. And it is the worst of abodes."

The Deen of Islaam is based on three fundamental sources:

1. **The Kitaab of Allaah;**
2. **The Sunnah of Rasulullaah ρ;**
3. **The Ijmaa' of the Ummat.**

1.) The Qur'aan Shareef:

The whole of Islaam is based totally on what Allaah has revealed in His Kitaab. This is the first source of Deen. Everything else will be weighed in its light. Rejecting the Quraan is Kufr.

2.) The Sunnah of Rasulullaah ρ:

The sayings and ways of the Nabi of Allaah. This is also a Hujjat (Basis/Proof) in Deen. A great portion of Shariat is based on this. There are many proofs for this in the Quraan. It is necessary to accept the Sunnah as Deen and to follow this way.

1. **Allaah Ta'aala has said: "Take that which the Rasul has given you and abstain from that which he forbids" [Surah Hashr Aayah no. 7]**
2. **"And whoever obeys the Rasul has in fact obeyed Allaah – and whoever turns away? Then we have not sent you as a guardian over them."**

Like this, there are many Aayaat supporting the Hadeeth of Rasulullaah ρ as being Hujjat in Deen.

3.) Ijmaa' (consensus) of the Ummat.

Anything upon which the Ahlus Sunnah wal Jamaa'ah unanimously agree is called Ijmaa' – this is also a Hujjat in Deen.

In support of this, Imaam Shaafi'ee Rahimahullaah presented the following Daleel from the Qur'aan:

"And whoever opposes the Rasul after the Guidance has become clear, and then follows a path other than that of the believers, We shall grant him respite to do as he wishes and then We shall cast him into hell…" [Surah An Nisaa 115]

This is a very comprehensive Aayah in that all three things are mentioned together as being Hujjat in Deen.

Imaam Shaafi'ee's extracting this Daleel is a sign of his deep understanding in Deen. Had he not presented this Daleel for us, we would never have found it.

- **"Opposing the Rasul"** In this the Sunnah is indicated.
- **"…after Hidaayat becomes manifest"** Hidaayat here is the Qur'aan

So opposing the Hadeeth or Sunnah will lead a person to Jahannum. If a person says that the Qur'aan is sufficient for me, I am not in need of anything else, and I will follow the Quraan and nothing else – then Allaah says:

"… We shall cast him into Jahannam!"

This person will enter Jahannum despite following the Quraan! This is because he has opposed the Rasul ρ. It is necessary to obey the Rasul ρ just as it is necessary to accept the Quraan.

Then it is quite clear that no person can act on the Quraan or follow the Quraan while side stepping the Hadeeth and Sunnah. The details of all mentioned in the Quraan is in the Hadeeth - As if the Hadeeth is an explanation of the Quraan.

In the Quraan we have been commanded to observe Salaat and give Zakaat etc.

The details of all these commands can only be found in the Hadeeth. But this is not the end of the story.

There is a 3rd part to the Aayah:

"…and he follows a path other than that of the believers…"

The people who do no follow the way of the Mu'mineen will also go the way of the first group.

We are charged with three things in this Aayah:

1. **To follow the Hidaayat (guidance) of the Quraan ;**
2. **To follow the Sunnah of the Rasul ρ ;**
3. **To follow the way of the believers .**

Whoever follows this Aayah fully is on Haqq and is guaranteed salvation [Najaat]. Those who take part of the Aayah and leave what they do not like are in danger.

"**Do you believe in part of the Kitaab while rejecting part of it? What else can be the punishment of such people besides disgrace in this world and the severest punishment on the day of Qiyaamah"** *[Baqarah Aayah no. 85].*

Among the 'Muslims', there is no one who rejects the Quraan. Rejecting even part of the Quraan will render a person out of the

fold of Islaam immediately. Even an attempt to 're-interpret' the meanings of the Quraan is Fisq (transgression) at the very least (if not Kufr).

The Munkireen (rejectors) of Hadeeth:

The second basis of Deen is the Hadeeth of Rasulullaah ρ.

But here begins the Ikhtilaaf (differences) - There is a group who call themselves the Ahlul Qur'aan, who maintain that the only source of Deen is the Qur'aan. They say that the Ahaadeeth are not totally reliable, hence they are selective in their acceptance of Hadeeth, while some of them reject Ahaadeeth outright.

They say that they are Ahlul Qur'aan (people of the Qur'aan) but this name is deceptive. Infact, they are far from being 'People of the Qur'aan'. The Muslims have more fittingly branded them 'Munkireenul Hadeeth' (rejectors of Hadeeth).

These people are not part of the Ahlus Sunnah. Infact there is great fear regarding their Imaan!

The Ghair Muqallideen:

Then came the second crowd. They say: 'Islaam is founded on the Qur'aan and Hadeeth!

They reject the Ijmaa' of the Ummat. To the extent that most of them even reject the Ijmaa' of the Sahaabah τ! Their claim of Qur'aan and Hadeeth is very much like that of the 1st group. The wording is correct but the purport is deceptively false.

They call themselves 'Ahlul Hadeeth' very much like the 1st groups 'Ahlul Qur'aan'.

The Ahlus Sunnah calls them Ghair Muqallid. The Arabs call them 'Laa Madh-habiyyah'[1]

Now they have started using themselves 'Salafi'. Call themselves what they will – something today, something else tomorrow?

The Basis of this group

This group accepts the Qur'aan. Then they claim to accept the Hadeeth as well. But here they have opened their own route. They class Hadeeth as Saheeh and Dha'eef[2] (authentic and weak). They accept Saheeh and reject Dha'eef. And this classification is carried out at their will. They do not accept the classifications of any of the Imaams of Hadeeth. So this is a summary of their self-styled acceptance of Hadeeth. They do not accept the Ijmaa' of the Ummat and not even the Ijmaa' of the Sahaabah. Their entire 'Madh-hab' is based on this.

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[1] A wonderful Kitaab has been written by Shaikh Sa'eed Ramadan of Syria– 'Al Laa Madh-habiyyah wa Khutooratihaa fee Hadmi Sharee'atil Islaamiyyah' (the Laa Madh-habiyyah group and their dangers in destroying the basis of Islaam)

[2] Among the Ghair Muqallid scholars of recent times was one Naasiruddeen Albaani. He was a revert Muslim. He studied on his own until he developed a good overall ability in the science of Hadeeth. But he has created a great amount of confusion and harm among the Muslims.

In the science of Hadeeth, there are 3 general classifications: Saheeh (strong), Dha'eef (weak) and Maudhoo' (fabricated). All the Muhadditheen, from the earliest times have accepted Dha'eef Ahaadeeth in their Kitaabs with some conditions. As a result, in certain instances, a Dha'eef Hadeeth will be used as a Hujjat. Maudhoo'aat are not accepted at all. In Istidlaal (extracting proofs), Saheeh Ahaadeeth are used. If no Saheeh Hadeeth is available, then a Dha'eef Hadeeth will be used. In regard to Fadhaa'il (virtues), Dha'eef Ahaadeeth are accepted unanimously. Many of the major Hadeeth Kitaabs contain Dha'eef Ahaadeeth. There is much detail in this regard as well – but this is sufficient here.

Till Shaikh Albaani came along. He devised his own set of laws in Usoolul Hadeeth which were totally in conflict to those of the Mutaqaddimeen (early scholars). He cast all Dha'eef Ahaadeeth into the lot of Maudhoo'aat. He wrote 'Silsilatul Ahaadeeth As Saheehah' and Silsilatul Ahaadethid Dha'eefah wal Maudhoo'ah wa Atharuhaa fil Ummah'. In these two books, he has caused untold damage to Islaam. **By this approach, the 'Salafis' have destroyed the entire basis of Deen.**

The Shee'ah:

This is a famous group. They also reject Ijmaa'. They 'accept' the Qur'aan in their own way. Some of them do not accept our Qur'aan at all, while some of them say that our Qur'aan is incomplete. The hidden Imaam ran away with their Qur'aan. Yet they will never openly admit this, for then they will be exposed for what they truly are. Have a look at their Kitaabs, you will be shocked at the trash contained therein.

They are the Yahood of this Ummat and their beliefs are laughable. Their entire religion is based on mystery and dark secrecy called 'Taqiyyah' which in essence is nothing short of Nifaaq (hypocrisy).

They 'accept' Hadeeth. But they have their own collections of Ahaadeeth.

They reject Ijmaa' totally. Hence the first Ijmaa' of the Sahaabah and the Ummat i.e. on the Khilaafat of Abu Bakr τ is not accepted by them. The entire Ummat at the time had taken Bai'at (allegiance) on the hand of Abu Bakr, then to Umar and then to Uthmaan and then to Ali τ. Even Ali and Abbaas τ took the Bai'at to the first three Khulafaa. The entire Muslim Ummat has accepted this. These dimwits do not. They were not even around at the time!

This is the first and greatest proof against them. They popped up many years later under very dubious circumstances, but this is a topic of its own.

They have some other 'sources' of their Deen but we will not go into them now.

In short, they are a group of their own. Even they have acknowledged this. They have their own 'Deen'. This religion of

theirs is as far from the Deen of Islaam as is Christianity and Judaism.

Mr Maudoodi's group:

Mr Maudoodi started of on the right track. He was a 'highly educated' fellow. He studied under Mufti Kifaayatullaah Rahimahullah for a while. His initial works were masterpieces. Later he founded the Jamaate Islaami. He became obsessed with the subject of Khilaafat. Several leading Ulama even supported him at the time. His obsession with his movement later became the means of his coming apart. This can be gauged from his latter writings.

In short, he first criticized Taqleed then rejected it (this opens the way to free thinking). Ultimately, he rejected the Ijmaa' of Sahaabah and in his criticism, did not pay any consideration to their exalted rank, till finally, he even took the Ambiyaa to task!

They have tried to cover some of these things up since, but these matters now and then crop up from behind the smokescreen.

Their claim is: 'Intellectual slavery of anyone besides Allaah and His Rasul is not permissible' – As is common with all these people, big words and theories, which in reality are very shallow and deceptive.

So these are the three main groups in the world today who reject the Ijmaa of the Sahaabah and the A'immah τ.

Muhammad Paalan Haqqaani (Muhammad is his name, Paalan is his father's name) has written a Kitaab: 'Ghair Muqallideen kaa Khulafaae Raashideen se Ikhtilaaf' in which he has detailed the differences the 'Salafis' or whatever you want to call them, have with the Masaa'il which the Khulafaae Raashideen had ordained in their time with the Ijmaa' of the Sahaabah.

So weigh these groups in the light of the Aayat that we began with.

Shah Waliyullaah and the Ghair Muqallideen:

Shah Waliyullaah is among the greatest Muhadditheen of the Ummat. He is the Musnidul Hind i.e. all the Sanads of Hadeeth in the sub-continent pass through him. To lend weight to their cause, the Ghair Muqallids of Hind claim that Shah Saahib was like them. This is a common ploy of these types. In this way they try to mislead simple-minded Muslims –

And listen! Those of you who are not linked to the Ulamaa are at risk of being misled by these chancers -

Anyhow, to set it straight, in Hujjatullaahul Baalighah, he has written on the topic in great detail. He wrote about the two schools: the "Ahlur Ra'i" and the "Ahlul Hadeeth" and who they are.

The Imaams of the 'Ahlur Rai' are Imaam Sha'bi, Ibraaheem Nakha'ee, Auzaa'ee, Ibn Abi Laila, Shubrumah, Abu Haneefah and his students.

The Imaams of the Ashaabul Hadeeth are The 7 Fuqahaa of Madeenah, Imaam Maalik, Shaafi'ee, Ahmad, Sufyaan Thauree, Ibn Mubaarak etc.

The Importance of Taqleed:

The Fiqh of the Ahlur Rai was then codified by Imaam Abu Haneefah. After this there was no great Ikhtilaaf among this group.

The Ashaabul Hadeeth had many differences in their Fiqh among themselves. Several Madh-habs originated among them. With the

passage of time, these Madh-habs then evolved and were incorporated into three. In this way, four Madh-habs were codified and accepted. These four Madhaahib in turn encompassed all the Ilm of the Aimmah and the various Fataawah (Rulings) of the Sahaabah. Taqleed of the four Imaams was then unanimously accepted by the Ijmaa' of the Ummat.

There is great wisdom and protection in this Taqleed.

After this, Shah Saahib writes:

"People should beware, and not confuse the Ashaabul Hadeeth mentioned above with the present day newly emerged sect who call themselves the Ahlul Hadeeth. The Ahlul Hadeeth of today are very much similar to the Zaahiriyyah sect of the earlier period. These people are the Laa Madh-habiyyah and Ghair Muqallideen. They do not accept the Ijmaa' of the Sahaabah and the Aimmah, nor the Aathaar (sayings and actions) of the Sahaabah, nor do they accept Qiyaas (analogical reasoning) as a Hujjat in Deen. These are not part of the Ashaabul Hadeeth."

In another Kitaab, 'Al Aqdul Jayyid', he has dealt with this subject in detail.

Salafiyyat – A deception:

In more recent times, these Ghair Muqallids have taken on a new name i.e. 'Salafi'. So they have presented the same old thing in a new guise. Many fresh and free youngsters have fallen into their trap and the group suddenly gained a fresh wind – and, as with most deviant groups, the bulk of their followers are ignorant masses. The common layman cannot understand the finer details of Usoolud Deen (the principles of Deen). Anything presented to him will be swallowed. This is because he cannot judge these things in the light of Ilm due to lack of it. This is how falsehood spreads among the Muslims.

So these are two paths in front of us; One is a new way, invented by 'enlightened mushrooms' of this belated age – the other is an attested path, laid down by men who were oceans of Ilm and mountains of Taqwa. The 'Muqallideen' are the followers of the Aslaaf (pious predecessors) and are thus the true "Salafis". The Ghair Muqallid crowd are on a path of their own. They have opposed the Aslaaf at every turn. They have hijacked the term Salafi in a most deceptive way - And a strange world it is.

Differences in understanding Nusoos[3]

Understanding Qur'aan and Hadeeth correctly is not the work of every doctor, professor and cabbage farmer! This is a very deep and specialized field. There is no shortcut in this path. And it is impossible to lay claim to Itaa'at (obedience) of Allaah and His Rasul ρ without following the great Aimmah of the past.

Here is one example:

The differences in the method of Iqaamah:

There is a Hadeeth: "Bilaal was ordered to say the Adhaan in two's (evenly) and the Iqaamat in one's (odd no.)

According to Imaam Shaafi'ee and Ahmad, it means to say the words of Iqaamat once each, but 'Qad Qaamatis Salaat' will be said twice. (the Takbeers will be said twice).

According to Imaam Maalik even 'Qad Qaamah' will be said once.

Imaam Abu Haneefah says the meaning of the Hadeeth is to say every set of words in one breath. The further Daleel (proof) is the

[3] Nass refers to Qur'aan and Hadeeth

Riwaayat (narrations) in Abu Dawood reported by Abu Mahdhoorah τ who was appointed as Muadhin in Makkah. He says that Nabi ρ taught him to say the Iqaamah in 17 sentences.

The Hanafis thus practice upon both Ahaadeeth in this way.

The other thing is that the other A'immah, according to their prescribed method of Iqaamah are not practicing on the first Hadeeth either because the Takbeer and Qad-Qaamah are both said twice.

This is how differences in understanding Nass come about.

Some of the Imaams practice on 'Asahhu maa fil Baab' the most Saheeh Hadeeth in the chapter. Imaam Abu Haneefah's method is of Tatbeeq and Jama' (reconciling Ahaadeeth and practicing upon all the Ahaadeeth in question).

Our difference with the Ghair Muqallids

So one of our fundamental differences with the Ghair Muqallideen is that they do not accept the Ijmaa' (consensus of opinion) of Ummat as a Hujjat (proof). They are ardent Muqallids of their Ghair Muqallid Ulamaa. For all the hue and cry against Taqleed, they are the most hardline Muqallids themselves. All the fuss is nothing but a plot to create confusion among the Muslims and thus take them off their objective i.e. Amal (practice)

No getting around Taqleed:

Listen! In all fields of life, pertaining to Deen or Dunya, there is no getting around Taqleed. Call it what you will, every person is a Muqallid in his field. The question is whose Taqleed – so in the matter of Deen, you will either have to follow the mainstream Ahlus

Sunnah and the true Salafis i.e. one of the four Madh-habs or else you have the option of following these self-styled scholars who reject the Aathaar of Sahaabah and the Ijmaa' of the believers.

The Ahle Hadeeth:

One group claimed to be Ahle Qur'aan. This term is deceptive. They are not people of Qur'aan. We are the people of Qur'aan. They are a group who reject Hadeeth and Ijmaa' while claiming to follow Qur'aan.

Similar is the case of the Ahle Hdaeeth. We are the followers of Hadeeth. They claim to accept Qur'aan and Hadeeth while rejecting the Aathaar and Ijmaa' of Sahaabah. It does not mean that they follow Hadeeth while we follow our Imaams and not Hadeeth.

Go and have a look in the Islaamic Libraries! The Imaams, their Ustaads and their students have authored all the major Kitaabs on Hadeeth. Let the Ghair Muqallids present any reputable work on Hadeeth! The entire treasury of Hadeeth that is before the Ummat today is the fruit of the toil of the Muqallideen. These fellows then came along and either plagiarized the works of others or added their unwanted side notes and useless commentaries on the great works of the Ulamaa.

The Ghair Muqallid/ Salafi/ Ahle Hadeeth are sects who accept Quraan and Hadeeth only. They do not accept the Ijmaa' of the Sahaabah nor the Ijmaa' of the Ahlus Sunnah. They will not admit this directly, but have a look at their Madh-hab – it will shine forth brighter than daylight.

Exactly the same is the case of the confounded Qaadiyaani sect. They will never negate the Khatme Nabuwwah openly. They say Muhammad ρ is Khaatamul Ambiyaa – then they say Ghulaam Ahmad is also a Rasul! So they invent their own concept of Khatme

Nabuwwat. Neither here nor there. Just like all the others… Again have a look at their works.

The Ahlus Sunnah wal Jamaa'ah:

We are the Ahlus Sunnah wal Jamaa'ah. Remember this!

We follow the path of Muhammad ρ and His companions – the way of the Khulafaae Raashideen. This encompasses all that is in the Qur'aan and Hadeeth in the most complete way. This way was handed down to us by our Imaams who were the safe guarders and trustees of the Ilm of Nabuwwah.

We follow the Qur'aan, the Rasul and the path of the Mu'mineen.
To conclude with the Aayah we started with:

"And whoever opposes the Rasul after the Guidance has become clear to him, and follows a way other than that of the Mu'mineen, we shall allow him to do what he does and then we shall throw him into hell – and it is the worst abode" ***(Surah An Nisaa – 115)***

The Authority of The Hadeeth, Ijmaa' and Qiyaas

"And whoever opposes the Rasul after the guidance has become clear to him, and he follows a way contrary to that of the Mu'mineen, we shall allow him to do what he is doing and then enter him into Jahannam." *(Surah An Nisaa 115)*
"…And we have revealed the reminder (Qur'aan) to you so that you may explain to mankind that which has been revealed to them and so that they may reflect"
(Surah An Nahl 44)

This is a Risaalah (booklet) on the Hujjiyyat (proof/authority) of Hadeeth, Ijmaa' and Qiyaas. The Ahlus Sunnah have accepted all three as proofs in Deen. There are other groups however, who reject one or more of these.
In the first Aayah the Hujjat of Qur'aan has been mentioned together with that of Hadeeth and Ijmaa'.

In the second, the Hujjat of Hadeeth has been mentioned with that of Qiyaas.

Deen is one Sharee'at varies:

For the guidance of mankind, Allaah Ta'aalah revealed to them His Deen and Sharee'at. These are two things: Deen and Sharee'at.

From Aadam υ to Rasulullaah ρ, the Deen of all the Ambiyaa has remained one. This Deen is Islaam. All the Ambiyaa came with Islaam. The Sharee'ats of the Ambiyaa varied with time. So all of them came with one Deen i.e. Islaam while their Sharee'ats changed from time to time.

Only this Ummat is Muslim:

Then by the Fadhl of Allaah, the Ummat of Rasulullaah ρ has been given the title of Muslim. This was in answer to the Du'a of Ibraaheem υ (Surah Hajj). Muslim means 'One who has submitted to Allaah'.

Moosa υ, on behalf of the Jews said: "Innaa Hudnaa Ilaik" – (we have turned to you) and they were thus named Yahood (those who turned to Allaah).

Eesa υ said to his disciples: "Man Ansaaree ilallaah" – (who will assist me for the sake of Allaah?). Those who responded were called Nasaara (the helpers)

Usool and Furoo':

The link between Deen and Sharee'at is one of Usool and Furoo'.
Deen is the Asal – fundamental element or basis.
Sharee'at is its Fara' – it is derived from the Asal.

Ri'aayat (concession) in Deen and Sharee'at:

In Sharee'at there is a certain amount of Ri'aayat (consideration) depending on the age [Zamaan] or circumstance [Haal]. In Deen there is no Ri'aayat. For this reason, there is no difference in Deen. From the inception, Deen has remained one. The Sharee'at of the different Ambiyaa has varied from the time of one Nabi to another according to the various Ahwaal (circumstances).

Why?

There are three fundamentals in Deen: Tauheed (the oneness of Allaah), Risaalat (believing in the Messengers) and Ma'aad (the belief of the Aakhirat (hereafter)). This was found in the Da'wat of all the Ambiyaa. There is no concession in this. Rejecting even part of this is Kufr. These are the Usools of Aqaa'id.

Then in Sharee'at, there was some variation. In the time of Aadam υ, all the humans were his children. At that time, it was permissible to marry one's sister since there were no other women in the world. This is now Haraam. In some Sharee'at, 3 Salaats were Fardh, now 5 are Fardh. This is called Ri'aayat. These are just a few examples of it.

The Ahle Qur'aan:

Now we come back to the topic: we have to understand the Usools and Daleels (principles and proofs) of Deen and Sharee'at. There are

3 fundamental sources of Islaam: The Qur'aan, the Hadeeth, and Ijmaa'.

The Qur'aan is the fountainhead of Deen and Sharee'at. Rejecting the Qur'aan is Kufr. No one can reject it and claim to be a Muslim.

The first group we will deal with call themselves the Ahle Qur'aan. They accept the Qur'aan and nothing else. They reject the Hadeeth. Rasulullaah ρ had informed us about this group. They manifested for the first time in the very early period.

Hadhrat Miqdaam ibn Ma'dikarib τ reports that Rasulullaah ρ said: "Listen! I have been given the Qur'aan and other commands like it as well. Soon you will find an obese, carefree person, who while reclining on his couch will say: 'follow the Qur'aan in all that it declares Halaal and Haraam'" Rasulullaah ρ said: "Listen! All that the Rasul has declared (of Halaal and Haraam) is as if Allaah has declared it so!" [Mishkaat no 163]

Hadhrat Irbaadh ibn Saariyah τ reports that Rasulullaah ρ said: "Will a nonchalant person among you, while laying on his couch say that Allaah has only revealed the Qur'aan? Listen! By Allaah! I have given orders, and I have advised, and I have prohibited certain things. These are like the Qur'aan and at times even more!" [Mishkaat no. 164]

The claim of these people is erroneous- it is false. These people made their first appearance in the 1st century in the time of the Sahaabah and Taabi'een. They are still present. You will find many thousands in Pakistan. They say that the Qur'aan alone is sufficient. They call themselves 'Ahle Qur'aan'. Even the name is deceptive. The entire Ummat accepts the Qur'aan. The entire Ummat is 'Ahle Qur'aan'. The correct name for this group is Munkireene Hadeeth – Rejectors of Hadeeth. So we have to establish the Hujjat (proof) of Hadeeth.

The Shee'ah – the greatest rejectors of Hadeeth:

Here the Shee'ah come in. Generally we do not consider them Munkireen of Hadeeth whereas they are on top of the list. They reject all the Hadeeth of the Sunnis. They have their own collections of fabricated Hadeeth. They believe that that after Rasulullaah ρ, Khilaafat and Imaamat was transferred to Ali τ. Then to Haasan and then to Hussain τ. In this way, there are 12 Imaams. These Imaams used to receive Wahy (Divine revelation). This Wahy is equal to the Qur'aan! The Wahy of the Imaams can even abrogate that of Nabi ρ. These are their beliefs. They do not call the Imaams Nabis, but they grant them all the authority of the Ambiyaa?!

Their most important book on Hadeeth is Al Kaafi of Ya'qoob Kulaini. 10% of the Kitaab are the 'sayings' of Nabi ρ. The other 90% are the Ahaadeeth (saying) of the Imaams. These are but a few of their beliefs in brief.

These two groups do not accept Hadeeth as Hujjat in Deen. The rest of the Ummat does. Usools of Deen and other Shar'i commandments are proven from Hadeeth just as they are from Qur'aan.

The Ahle Hadeeth and Inkaar of Ijmaa' (consensus of the believers):

After Hadeeth, we accept Ijmaa' as Hujjat in Deen. Just as one group rejects Hadeeth, one group rejects Ijmaa'. This is a more 'recent' group. They made their appearance during the British rule of India and Arabia. They had themselves registered with the British government as 'Ahle Hadeeth'. Like this they differentiated themselves from the 'Ahle Qur'aan'.

What is the correct name for the Ahle Hadeeth:

But this name is also deceptive. As with the other group they got stuck on level two and could not progress to the next. We call them 'Ghair Muqallid' but strangely both names do not fit. We are 'As-haabul Hadeeth' followers of Hadeeth and they are the staunchest of Muqallids. They fight tooth and nail against the Taqleed of our Imaams, yet they blindly and rigidly follow their own Imaams in all that is correct and incorrect.

Some people call them 'Ahluz Zaahir' because their Ilm is very shallow and transparent. They do not like this name for themselves.

That is why they had their name registered with the Kaafir government as 'Ahle Hadeeth'. Then when the British-Saudi-American government came into existence, the lure of petrol-money was too strong. So the 'Ahle Hadeeth' aligned themselves with the Najdi Wahhaabi's and changed their name to Salafi. Salafi means followers of the predecessors, but this name also does not fit! Their path is far off the way of the Salafe Saalihen.

We cannot call them Ghair Muqallid because they are the worst Muqallids. We accept all the Imaams as being on Haqq. At times we even accept the Fiqh of the others. They blindly follow their Imaams and Ulamaa only. They consider all others as astray.

We follow the rightly guided Imaams. They follow their own confused self-styled Imaams.[4]

[4] Like Naasiruddeen Albaani

Can they be called Laa Madh-habiyyah?

Among the Arab Ulamaa, this sect is known as 'Laa Madh-habiyyah' – those who do not follow a correct Madh-hab. In Urdu this name cannot be used.

Madh-hab in Arabic means School of thought (Maslak). In Urdu it means Deen or religion.

So the Urdu meaning of Madh-hab cannot be taken since they are not Non-Muslim. They are Muslims but they do not follow any of the Imaams in Hidaayat.

The Ahlus Sunnah wal Jamaa'ah:

In Hadeeth we are told to follow the Sawaade A'zam [great multitude] of the Ummat. We are on this path. We are the Ahlus Sunnah wal Jamaa'ah.

We follow the Qur'aan; then we follow the Sunnah, not just Hadeeth; and we follow the way of the Sahaabah and the Mu'mineen and their Ijmaa' – this is 'Al-Jamaa'ah'

The Difference between Hadeeth and Sunnah

The meaning of and 4 things that constitute Hadeeth:

4 things make up Hadeeth:

1. The Aqwaal (sayings) of Rasulullaah ρ
2. The Af'aal (actions) of Rasulullaah ρ
3. The Taqreer[5] (consent) of Rasulullaah ρ
4. The physical traits and habits of Rasulullaah ρ

[5] i.e. if a Sahaabi did something in the presence of Nabi υ and he did not express displeasure or prevent him.

The meaning of Sunnah

And Sunnat means: At-Tareeqatul Maslookah fid Deen – The followed path in Deen.

The Nisbat (link) between Hadeeth and Sunnah is Aam-Khaas min Wajhin.
i.e. they are similar (Muttafiq) in one way and different (Muftariq) in two ways:

Maaddatul Iftiraaq (differences) are two:

1. Those Ahaadeeth which deal with the Khaasiyaat (specialities) of the Nabi e.g. marrying more than 4 wives. This is Hadeeth but not Sunnah.
2. Those things which were implemented by the 4 Khaleefahs. These will be Sunnah even if there is no Hadeeth in support of it e.g. the 2nd Azaan for Jumu'ah which was implemented by Uthmaan τ[6]

The Sunnats of Ali τ:

Like this, there are 3 Masaa'il which came about in the time of Ali τ when two groups of Muslims fight against each other:

1. Regarding those who are killed: will they go to Jannat or Jahannum ;
2. Will the goods of the defeated party be treated as Ghaneemat (spoils of war) ;
3. Will the captives be treated as slaves ;
4. The answers to these 3 Masaa'il were stipulated by Ali τ. This is Sunnah even though there is no 'Hadeeth'.

[6] The Salafi's have created a huge row over the number of Rak'ats in Taraaweeh – 20 Rakats is proven from Hadeeth of Nabi ρ and the Sunnat of Umar τ as well as the Ijmaa' of Sahaabah.

The Battle of Jamal was fought between Ali and Aaishah's parties. Ali τ's group was victorious. Questions 2 and 3 came up. Some Muslims wanted to take the spoils as theirs. Ali said: "Which wretched person will take Aa'ishah τ as a slave? There is no booty, nor any slavery!" So all the prisoners were set free and all the goods of the Shuhadaa (martyrs) was returned to their families.

Then the Battle of Siffeen came along between Ali and Mu'aawaiyah τ. Some people raised the first question. Ali said: "ours and theirs are in Jannah"

This is such a Mas'alah that no one could have solved since no Hadeeth was present, nor anything similar by which a Shari analogy could have been extracted (Qiyaas).

Ignorant people (the 'Salafis') generally make a huge noise about the 2nd Azaan and the Rak'ats of Taraweeh. We have presented the Sunnah of Ali τ here because their knowledge has not yet reached this level. When they come to know about this, they will have an extra Mas'alah to shout about.

The basic point is that the decrees (Fatwahs) and rulings of the Khulafaae Raashideen are accepted as Sunnah by the Muslims even if perchance there is no Hadeeth in support thereof. This has always been the standpoint of the Ahlus Sunnah till the emergence of this group.

We will discuss the name 'Ahlus Sunnah wal Jamaa'ah' shortly Inshaa'Allaah – suffice for now that we are Ahlus Sunnah not Ahle Hadeeth.

The Similarity between Hadeeth and Sunnah (Maaddatul Ijtimaa'):

Those Ahaadeeth which are accepted as Ma'mool Bihaa (practiced upon) and are not Mansookh (abrogated) or Khaas (special) are also Sunnah.
We accept all the Ahaadeeth in this category and we practice upon them. We also follow the Sunnah of the Sahaabah.

Being 'Ahle Hadeeth' is not good enough for two reasons:

1. Hadeeth includes Mansookh and Khaas matters. It is not correct to practice on this even though it is Hadeeth. e.g. Marrying more than four and temporary Nikaah – both these are Baatil.
2. Hadeeth does not cover the Sunnah of the Khulafaa. For this reason the Salafis are in Dhalaalat (error). We have been clearly commanded to follow the Sunnat of the Khulafaa in Hadeeth just as we have been ordered to follow the Sunnah in the Qur'aan!

The 'Ahle Quraan' rejects Sunnah. The 'Ahle Hadeeth' also reject it in practice yet when confronted, neither of them will admit to it.

This is the deception of the Ghair Muqallid/ Salafi/ Ahle Hadeeth sect.

A Challenge:

We place a challenge to all the self-styled 'Ahle Hadeeth **– present a single Hadeeth where we have been commanded to follow the Hadeeth.** Hadeeth is a technical term, an academic classification.

In the Hadeeth, we have been ordered to follow the Sunnah: The Sunnah of the Rasul everyone accepts – we have been clearly ordered by the Rasul himself, in a Saheeh Hadeeth to follow the Sunnah of the Khulafa as well and this too, with no distinction!

In our discussion, this is the matter that separates the truth from falsehood. We follow Hadeeth – they *claim* to follow Hadeeth. A claim that is

a) false and
b) deceptive.

Rasulullaah ρ said:
“You must follow my <u>Sunnah</u> and the <u>Sunnah</u> of the rightly guided Khulafaa! Hold firmly onto it and grip it with your teeth!”

In another Hadeeth He said:
“Whoever holds on to my <u>Sunnah</u> during the time of evil…”

And:

“I am leaving behind two things. You will never go astray so long as you hold on to them: The Kitaab of Allaah and my <u>Sunnah</u>”

There are great virtues for memorizing Hadeeth and passing it on to others – But we have been ordered to follow <u>Sunnah.</u>

The Sunnats of Abu Bakr τ:

So we have touched on the Sunnah of the other Khulafaa. Sayyidinaa Abu Bakr τ has also given us certain Sunnahs. In fact He was the first to present certain Sunnahs (since he was the first Khaleefah)

If any townspeople collectively leave out any important command of Islaam (e.g. Zakaat), the Ameer can wage Jihaad against them. When one group refused to pay Zakaat, He said: “If they with hold even one piece of string which they used to pay in the time of Rasulullaah ρ, I will fight them!” Umar did not understand this

verdict. He felt that there were more pressing matters like dealing with the renegades and the threat against Madeenah itself.

This was a very important decision taken by Abu Bakr τ. The entire stability of the Muslim nation depends on it.

He named a successor (i.e. Umar) He wrote an order to this effect, and then told Uthmaan τ to gather the Muslims in the Masjid and take Bai'at on Umars τ hand. The Sahaabah accepted this.

These were two Masaa'il which only Abu Bakr could have enacted, because this was the era of the Sahaabah. They were people of understanding and Itaa'at (obedience). The very next generation was one of turmoil. That is why we see that in the period of Uthmaan τ and Ali τ, non-Sahaabah created great anarchy. They were not prepared to accept the decisions of the Khaleefah.

A person once asked Ali τ why the first 2 eras were of unity and peace while the 2nd two were of turmoil and strife. He said: "Because of the change in Ra'iyyat (the general public)" Abu Bakr led people like Ali, Uthmaan, Abu Ubaidah and the others. The latter period saw a dearth of men.

The name: Ahlus Sunnah wal Jamaa'ah:

Rasulullaah ρ said that the Yahood and Nasaara were split into 71 and 72 sects… and that this Ummat will be split into 73 – all of them but one will enter Hell. On being asked who they were, he said:

"Maa Ana Alaihi wa Ashaabee"
"Those who follow the path that I am on and my Sahaabah"

My Path: this is **the Sunnah.**

My Sahaabah: this is **Al-Jamaa'ah.** From this comes the Ijmaa' (consensus of the Mu'mineen)

Ibn Taymiyyah has supported this in "Minhaajus Sunnah"

The 'Ahle Hadeeth' scholar Nawaab Waheeduz Zamaan in "Nazlul Abraar" has also affirmed it.
The group who are on Haqq (truth) and that will gain Najaat (salvation) are those who follow the Sunnah and accept the Ijmaa' of the Ummat.

The 3 Usools of Deen:

The 3 principle sources of Sharee'at are: The Kitaab of Allaah; the Sunnah; Ijmaa'.

The fourth Usool is: Qiyaas (analogical reasoning) based on these three Usools.

The Masaadirul Asliyyah (principle sources) are 3. Qiyaas is the 4th (source) but it is not in the category of the first 3.

Qiyaas is Muzhir (makes apparent the hidden) of Sharee'at not Muthbit (proof of itself) of Sharee'at i.e. Qiyaas is a means of understanding the laws of Sharee'at from Qur'aan, Sunnah and Ijmaa'. Qiyaas is not used to create laws of its own type in conflict of the 3 Usools. Qiyaas is not contradictory to them.

Ijmaa' is also linked to Qur'aan and Hadeeth

These are now the 4 Usools of Deen. The first 3 are on a higher level. Qiyaas is of a 'lower' level. But all 4 are interlinked. Deen is the command of Allaah – Allaah is the Shaari' (The one who revealed Sharee'at). This Sharee'at is manifested through these Usools. Rasulullaah ρ expounded the commands of Allah. He

conveyed and taught them to us in full. He did not alter them in any way or present anything on his own account [Na'oothu Billah]. The Sahaabah then conveyed this to us.

Their Ijmaa' strengthened the foundation of Islaam and protected it from being tampered. They did not alter anything. This is how Deen was established on a firm – watertight – tamper-proof foundation. **The A'immah then codified it to its finest detail through Ijtihaad and Qiyaas.** They did not alter Deen or present anything of their own. This completed the matter.

The Shee'ahs tried to alter Deen. The Khawaarij tried to alter Deen. The Mu'tazilah tried.

Many groups have come and gone. 'Kulluhum fin Naar' – All are in Hell. They are not part of us.

Then the 'Ahle Qur'aan'; 'Ahle Hadeeth'; 'Ghair Muqallid'; 'Salafi'; 'Maudoodi' etc. sprang up. They changed things. They created confusion. Some of them went very far – right out of the fold of Islaam; others will be classed as Muslim but not part of the Ahlus Sunnah. Some on something, others on something else…
All of this is nothing but Dhalaalat (waywardness) and confusion.

We have a straight, clear road. Our Deen has come to us generation by generation from the best of people from every age. May Allaah keep us on this and raise us on this.

All Ahaadeeth are linked to Qur'aan:

Hadhrat Abdullaah ibn Mas'ood τ once, while delivering a sermon, mentioned a Hadeeth that Rasulullaah ρ cursed the person who lengthens her hair by joining other hair to hers as well as the person who carries this out. He also cursed the tattooer and the person who gets himself tattoed…

After the sermon, a woman said to him: “You narrate Ahaadeeth about such matters that we find no mention of in the Qur’aan.”

He said to her: “If you recited the Qur’aan, you would have found ‘Take that which the Rasul gives you and abstain from all that he has prohibited you’” [Surah Hashr].

Ijmaa’ (consensus of opinion) is also linked to Hadeeth and Qur’aan

Ijmaa’ has to be Mustanad (based on something in Qur’aan or Hadeeth). The question then arises that what is the need for Ijmaa’ then, when the Qur’aan and Hadeeth are there?

The answer is that sometimes the Aayat or Hadeeth only makes Ishaarah (an indication) to the matter. Ijmaa’ makes it clear. Ijmaa’ is a Hujjate Qat’i (a definite proof) in Deen.

Rasulullaah ρ did not nominate a successor. In his last days, He appointed Abu Bakr τ as the Imaam for 14 days! After his demise, the Ansaar met at Saqeefah Bani Saa’idah. They proposed two Ameers – one from the Ansaar and one from the Muhaajireen. Umar τ said that this is the person who the Rasul of Allaah appointed as Imaam in his lifetime. All the Sahaabah then took Bai’at to him. This is the 1st Ijmaa’ of this Ummat.

Abu Bakr’s τ appointment as Imaam was an Ishaarah (indication). Umar’s understanding this as appointment as Khaleefah was Istidlaal or Qiyaas (extracting a proof/ deeper reasoning). Sahaabah’s unanimously accepting it was Ijmaa’.

Ijmaa’ is a Hujjate Qat’i. An absolute proof. To oppose it is Dhalaalat (misguidance). If anyone rejects the Khilaafat of Abu Bakr τ, one will be in the wrong.

Similar is the case with 20 Rak'ats of Taraweeh.

How Qiyaas is linked to the 3 Usools

The example of Qiyaas is like 3 huge pots of steaming food. A person cannot take this food out by hand. He needs a big spoon.

Like this, you have Qur'aan, Hadeeth and Ijmaa'. To extract the Masaa'il (laws) of Deen, the Imaams use Qiyaas. Call it Qiyaas or Ijtihaad, it is the same thing. The Qiyaas of the Imaams, contrary to the propaganda of the 'Ahle Hadeeth' is not personal opinion or reasoning in the matters of Deen. The Imaams were people of Allaah and were far beyond such evil.

So now we have proven these four Usools of Deen. The Madh-hab of the Ahlus Sunnah wal Jamaa'ah is based on this.

Let us conclude with the two Aayats that we began with:
The first Aayah *(115 of Surah Nisaa)* has been discussed in detail in the 1st chapter.
The 2nd Aayah is from *(Surah An-Nahl Aayah 44)*

The proof of Qiyaas from Surah An-Nahl

The Kuffaar of Makkah objected to the Risaalat of Rasulullaah ρ. They reasoned that if Allaah really wanted to send a message, He would have sent an angel or some other supernatural being. In reply, this Aayat was revealed.

Throughout history, Allaah had sent messengers. All of them were human men. No Nabi was a female and no angel was ever sent for this purpose.

Allaah Says:

"…and We have revealed the Reminder (Qur'aan) to you, so that you may explain to the people all that has been revealed to them, and so that they may reflect."

The Qur'aan is Allaah's message to mankind. Allaah has the power to do anything He wills. Yet Allaah, by His wisdom, takes the temperament of man into account. For this reason, Allaah did not send the Qur'aan directly. He sent it with His Rasul ρ so that the Rasul ρ can explain it to them. He can guide them and assist them. They can relate to the Nabi since the Nabi is a human among them.

A human cannot relate to an Angel or to any other supernatural being. Allaah took mans weakness into account and sent a Nabi. The actions and commands of the Nabi are an exposition of the Qur'aan.

This is Hadeeth. So in this Aayah, the Hujjiyyat of the Qur'aan and Hadeeth has been established. Ijma' has not been mentioned here. Ijmaa' has been mentioned in the other Aayah.

Then Allaah says: **"…so that they may reflect"**
i.e. so that they may ponder on the deep meanings of the Qur'aan and as and when the need or situation arises, they may seek guidance from the Qur'aan and Hadeeth. In their respective periods, the Khulafaae Raashideen extracted guidance in this way. Then in every age, the Fuqahaa have extracted and will extract guidance like this.

Whenever any new Mas'alah arises, the Ulamaa will show the right path through Qur'aan and Sunnah.

Daily we are faced with new questions – in the business field, in the field of commerce and medicine. As technology advances, the Muslim is faced with new conditions. Hidaayat (guidance) through all of this is in Deen. The Ulamaa will show the way.

The work of the Ulamaa in these instances is through Ijtihaad and Qiyaas. There is no avoiding it.

Here the big question arises as to who has the right of Ijtihaad and Qiyaas. Every common layman will not have the right to voice his feeling. This is 'self-opinion', which is Haraam in Deen. This is a topic of its own.

The last part off this verse is the proof for Qiyaas.
One cannot avoid Qiyaas. The 'Ghair Muqallids' of our belated age are allergic to the word Qiyaas. But just as in the Mas'alah of Taqleed, here too they are even more 'guilty' of Qiyaas than us. **We follow set rules in Qiyaas.** They are free thinkers – without studying the Usools of Qiyaas, they go about it. They have thrown the flood gates open. All and sundry are allowed to decide for themselves what they wish. They bring loads of the strangest types of Istimbaat (deductions) and Qiyaas.

The safest route for all today is that of the pious people gone by. Every new matter in Deen is as dangerous as it is misleading. May Allaah protect all of us in these trying times.

A great cause of deviation: Taqleed of the deviated

"And Allaah is well pleased with the vanguard of Islaam among the Muhaajireen and Ansaar and all those who follow them in Ihsaan and they are pleased with Him…" [Surah Taubah Aayah 100]

The topic chosen by my hosts was – "A great cause of deviation: Abandoning Taqleed".

I amended it to – "A great cause of deviation: Taqleed of the deviated" – because there is no avoiding Taqleed. Every person in the world is a Muqallid. In every facet of life, from Deen to Dunya, everyone is a Muqallid. The antagonists of Taqleed are the greatest and blindest Muqallids. So the amended topic is more fitting. The question is not of Taqleed but of 'Who's Taqleed'.

Misunderstanding the meaning of Taqleed:

There is a general confusion in regard to the matter of Taqleed. Many people have the notion that Taqleed means to tie a leash around one's neck and place it into the hand of another so that he may lead you wherever he likes. He may land you in Jannat or Jahannam, your duty as a Muqallid is to blindly follow.

The correct meaning:

Taqleed is from the root word Qallada from Baab Taf'eel. It means 'to place a necklace on someone'. In the Kitabs of Fiqh, you will find the chapter "Qalladal Qaadhi" – 'placing a chain on a judge' (i.e. appointing a judge in this way).

Here it will mean – To place one's reliance on a reliable person and to follow him in Deen.
If the same root is placed on BaabTafa'ul [Taqallud] it will mean placing a leash on one's neck. (As people have been led to believe).

The origin of Taqleed and Taqallud are one but the meanings are different.

Two things are necessary for Taqleed:
1.) Reliance (Aqeedat)
2.) To follow the person (Ittibaa')

In our case, it would mean to place one's reliance on a certain Imaam and then follow him. This is because they were Imaams with Ilm and Taqwa. We therefore accept their explanations of Deen and follow them in practice.

Taqleed and Ittibaa' – one and the same thing:

By understanding the reality of Taqleed, all this confusion will settle.

The people behind this furor are allergic to the word Taqleed. To them we say: 'Taqleed and Ittibaa' are one and the same thing'. It means to follow or obey.

With the passage of time, terminologies may change. This change of terminology will not change reality.

Changes in terminology only: Tasawwuf, Zuhd and Ihsaan:

Tasawwuf (Sufism) is a technical term. It surfaced in the 5th century. Prior to this it was called Zuhd (abstinence). In Hadeeth you will find the word ‘Ihsaan’. This is the same thing. In Qur’aan you will find the word ‘Muhsin’.
In the Hadeethe Jibreel, Rasulullaah ρ was asked: “What is Ihsaan?” He said: “That you worship Allaah as if you are seeing Him”.

This Ihsaan is the soul of Islaam. This science of Ihsaan is called Tasawwuf. The terms are different, the reality is the same.

The age of compilation of Hadeeth was between 250 and 300 A.H.
Imaam Ahmad (A.R) passed away in 241
Imaam Daarimi (A.R) passed away in 255
Imaam Bukhaari (A.R) in 256
Imaam Muslim (A.R) in 261
Imaam Ibn Maajah (A.R) in 273
Imaam Abu Dawood (A.R) in 275
Imaam Tirmidhi (A.R) in 279
Imaam Nasai (A.R) in 321

These are some of the great Muhadditheen. All of them were ‘Muhsin’. In their age, Ihsaan came to be known as Zuhd. You will find ‘Kitaabuz Zuhd in all their Kitaabs. So they were all ‘Zaahid’. In todays time you can call them ‘Sufi’.

In the 5^{th} century, with the passage of time and change in attitude, as people became more enamored by the world, the Ahlullaah turned their attentions away from the world and entered a life of Zuhd (abstinence). They became known as ‘Sufi’ because of the coarse woolen clothing they used to wear. Thus the terms: Tasawwuf and Sufi.

In Qur'aan and Hadeeth you will find the word Ittibaa'. Ittibaa' means to follow. To Follow the Rasul of Allaah and the Sahaabah is Ittibaa'.

Later the word Taqleed came about. Taqleed and Ittibaa' are the same.
Some people say: "Show us Tasawwuf and Taqleed in the Qur'aan and Hadeeth". You will not find these words anywhere in Nass.[7]

These are terminologies which came about later.

The technical definitions: Fardh; Waajib; Sunnah- Mu'akkadah and Ghair Mu'akkadah; Nafl; Mustahab; Mandoob; Makrooh- Tahreemi and Tanzeehi etc. are not in Hadeeth yet they accepted.

The classification of Hadeeth: Saheeh; Dha'eef; Hasan etc. are accepted by all despite being 'invented' by people.
So these people want the word Tasawwuf and Soofi.

In Hujjatullaahil Baalighah, when writing on Tasawwuf, Shah Waliullaah wrote under the chapter 'Abwaabul Ihsaan' [The chapter on Ihsaan]

The Salafi-Wahhaabi group in Saudi Arabia are of the notion that they alone are the people of Haqq. All the other Muslims in the world are 'second-grade'. These people are opposed to everything besides theirs. Now they needed a 'Fatwah' against our Tableegh Jamaat. For this they went to great lengths to besmear them. They wrote voluminous books against them – filled with allegations, half-truths and outright lies. The Saudi's have an allergy to the word Tasawwuf. So these fellows filled the ears of their grand Mufti (Ibn Baaz) with this in order to procure their 'Fatwa'.

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7 Nass/Nusoos refers to Qur'aan and Hadeeth.

Once few of our elders met the Shaikh. He presented all his questions and objections and they gave their answers. One of the questions was: “Do you people take Bai’at from people?” Moulaana Muhammad Umar Saahib said: “Shaikh! We take Ahd (pledge) from people that they will practice on Sunnah and abandon Bid’ah.”

The Shaikh said: “This is very good” whereas the Bai’at of Tasawwuf is nothing but the very Ahd (agreement) that Moulaana explained!

Moulana Bakhtiyaari was initially with Maudoodi. Maudoodi used to say that Tasawwuf is the opium of the Ummat. Later when Maudoodi went his way, Moulaana broke away from him. People however still had an aversion to Tasawwuf. Moulaana therefore established “Ma’hade Ihsaani” – “The Ihsaan Institute”. The very people who hated Tasawwuf flocked to this ‘Khaanqah’.

The Wujoob of Taqleed:

We have been explicitly ordered with Taqleed/Ittibaa’ in the Qur’aan and Hadeeth. These commands are brighter than daylight. Allaah Ta’aalah says:

“The vanguard of Islaam from among the Muhaajireen and Ansaar – and those who follow them in goodness with Ikhlaas, Allaah is pleased with them and they with him.”

The word Ittibaa’ is clear here for all to see.

Who are the followers of the Muhaajireen and Ansaar?

Let us take an example here: You have a train - an engine pulling 25 compartments. The 1st compartment is linked to the engine. The 2nd

is linked the 1st and so on. All 25 are not linked to the engine directly.

Take another example. A chain is made up of links, one linked to another. All put together, it makes up a chain. Every link is not linked to every other at once.
The example of this Ummah is exactly like this. We have not seen the Rasul of Allaah nor we have not met the Sahaabah, yet we are linked to them. We are linked to them through this chain. Allaah is pleased with this entire chain because it is linked to the Sahaabah.

We follow Sahaabah through this chain. No one can claim to follow Rasulullaah ρ directly. This claim is mischief.

Islaam is based on this chain. It is called **Sanad.** You cannot fall from the sky, read a few books and present a grand philosophy, then expect the Ummat to follow your trend. Yes you will pick easy targets – ignorant fellows will fall into your trap. So in Hadeeth we have been warned of people who are astray and who will lead others astray.

There is a group of people in this city who are of this view. This programme was held in their honor. I was asked to present Daleel (proof) to them.

Dalaa'il (proofs) are available in mountain loads. The Question is not of Daleel. The real Mas'alah is of Hidaayat (guidance). A worldly crook can repent; the door of Hidaayat is open for him. Everybody looks down on him. Society has written him off. But Allaah's door is open.

Then you get a crook in Deeni matters. One is a person who is in error for some reason or another. He is sincere in his motive and his quest. Inshaa-Allaah, he will find guidance. Then you get a cheat - a fraud or a crook. He is in error but he is stubborn. He is arrogant. He

will never find the truth. You will find hard-case Christians like this, and Shee'ahs like this. The world is full of them. Allaah says:

"And he who Allaah has set astray will never find anyone to guide him."

These people should take stock of themselves. What are their motives? What do they desire?

Coming back to the topic:

In this Aayah, Allaah has used the word 'Ihsaan'. This is not the Ihsaan of Tasawwuf. As we have mentioned, in Qur'aan, the word 'Muhsin' is used for that. Ihsaan here means Ikhlaas (sincerity).

Two things are mentioned here: Ittibaa' and Ikhlaas.

Take an example:

There is a locality with a majority of Shaafi'ees. The Imaam is Hanafi. The people want him to lead the Salaat as a Shaafi'ee. This did take place recently and this Mas'alah was placed before us, that is why I am mentioning it. Anyhow, this demand of these people is incorrect. All the four Madh-habs are Haqq. All are based on Sunnah. There is no question of performing a 'Hanafi' Salaat; 'Shaafi'ee' Salaat or 'Maalikee' Salaat. The Muqtadi must follow the Imaam, this is the correct Salaat.

Once a Taabi'ee said to a Sahaabi: "I am wearing leather socks (Khuffain). I feel it better to wash my feet each time I make Wudhu. Is this OK?" The Sahaabi said: "No. It is not OK. Making Masah is Sunnah. There is no question of better or 'how you feel'. You should have no doubt in any matter of Deen. You must have full Itminaan (satisfaction/assurance) on that which is Sunnah" [Tirmidhi]

Similarly, there is no question of switching or adjusting Madh-habs since all are correct. There must be no doubting this fact. Yes, if the people of an area are Shaafi'ee and they want a Shaafi'ee Imaam so that they can learn from him and ask their Masaa'il from him then there is no problem. Asking the Imaam to change is not correct.
If the Imaam changes, he will be making Ittibaa' of Imaam Shaafi'ee but there will be no Ikhlaas in it. He will be doing it to appease the people. Acceding to their request will not be permissible. This will be contrary to Ihsaan.

Another person is Hanafi. He has studied the Shaafi'ee Fiqh in detail. He has learnt its Usoools and Furoo'. He has Itminaan (satisfication) on this Fiqh. So he changes his Madh-hab on the basis of Ilm. This is a different matter altogether. This will fall under the Ihsaan mentioned in the Aayah.

An objection and its reply.

Someone may object that the Aayat we are using as a Daleel is from Surah Toubah and it is regarding the Battle of Tabuk. Using this to prove Taqleed is not correct.

The Proof of Hujjiyyate Hadeeth: an objection.

The answer is that the Aayaat of Qur'aan are not restricted to any particular incident. This is called the Usool of Umoom (principle of generosity) i.e. the Aayaat of Qur'aan have a more general meaning.

For example, the Aayah in Surah Hashar which is used to prove the Hujjat of Hadeeth:

"Take that which the Rasul gives you and abstain from that which he prohibits you"

This Aayat is regarding the distribution of the spoils of war after a peace treaty (Maale Fay)[8]. Yet under the Umoom of Qur'aan, this Aayat has a far deeper implication. Even the Ghair Muqallids accept this. The same is the case here.

The Usool in question is "Al Ibratu li Umoomil Lafz laa li Khusoosil Mawrid"

It means that an Aayah will be used according to the general implication of its words and will not be restricted to any particular incident.

This is another matter- that until a person has not fully mastered the sciences of Usoolul Fiqh, Usoolul Hadeeth and Usoolut Tafseer (among others), he cannot express his view in any Mas'alah on the basis of any single Hadeeth. This is also another discussion altogether.

So this Usool is the answer to the objection.

Akhbaar includes Inshaa'

Then there is another Ishkaal (onjection): Amr (an imperative command) comes for Wujoob (compulsion). In this Aayah there is no Seegha (tense) of Amr (order).

The answer here is a law of Nahw (grammar) – Akhbaar are inclusive of Inshaa'. This means that although here a report is given, it includes a command.

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[8] One is "Maale Ghaneemat" – the spoils of war: after the battle, 1/5th of the spoils are placed in the Baitul Maal and the rest is distributed among the warriors. "Maale Fay" is when there is a peaceful settlement. Here Rasulullaah ρ was given the option to distribute it as he saw fit.

The Arabic students will understand this. For the general people let it suffice to say that the Ilm of Deen is not child's play – for anyone to say whatever he wills.

If these 'Ghair Muqallids' take the trouble to study Deen in depth, they will come to judge just how great men of Ilm the Imaams were.

They will be overawed by the grandeur of their Ilm. These people have relegated the Ilm of Nabuwwah to the rank of a newspaper or magazine! Any person can pick up a magazine, read what he likes and voice his opinion. He can even write his own column and have it published. He can publish his own newspaper if he wants to. Now they want to go about this way in Deen! Our complaint is only to Allaah.

Coming back to Akhbaar and Inshaa', understand it like this:

Rasulullaah ρ said:

1. "There is no Imaan in a person who has no Amaanah (trust)"
2. "There is no Salaat for a person in the vicinity of the Masjid except in the Masjid"

There is no Amr in these Ahaadeeth. Both these are Jumlah Khabariyyah (informative statement). Yet they include an Amr. The first Hadeeth is an Amr (command) to inculcate Amaanah. The second is an Amr to perform ones Salaat in the Masjid. Both these things are Waajib.

Similarly in the Aayah we are discussing there is an Amr of Ittibaa' and this Ittibaa' is Waajib.

Taqleed: the only way

Apart from the academic discussions and trading of Dalaa'il, Taqleed is a logical necessity. A person cannot take a single step without Taqleed.

The question is not *if* you choose to follow but *who* you choose to follow. On Qiyaamah it will be announced that everyone should join the person they followed in the world. In this way, the Hindus will be separated from the Sikhs and the Sikhs from the Shee'ahs…

The Ghair Muqallids even follow their Ulama. They are <u>very</u> rigid in their Taqleed.

They ask us: "Do you follow the Rasul of Allaah or Abu Haneefah (R.A)?" This question is incorrect. The correct question is whether we choose to follow Imaam Abu Haneefah (R.A) or the confused Ghair Muqallid sect.

The Madh-hab of Imaam Abu Haneefah is taken from Hadhrat Abdullaah ibn Mas'ood τ, and Abdullaah was the greatest follower of Rasulullaah ρ.

The Ghair Muqallids are made up of odds and ends from all over with free thinking ideologies. They then present this as following Hadeeth. They are obsessively opposed to the word Taqleed. All of this is nothing but Jahaalat and Dhalaalat (ignorance and misguidance).

Taqleed is necessary in 3 things

Wherever the Qur'aan or Hadeeth is clear on a matter, you will find no differences among the Imaams. There are three instances where the Imaams will differ:

1] Where there are Mukhtalif or Muta'aaridh (opposing) Narrations. E.g. in the Mas'alah of Raf'ul Yadain (raising the hands in Salaah apart from the 1st Takbeer). In cases like these, the Imaams will, according to their Usools come to a conclusion.

2] Sometimes a Hadeeth may have 2 apparent meanings. The Imaam will determine one and the Muqallid will follow. E.g.

One Hadeeth – Two meanings:

Rasulullaah ρ ordered Bilaal to say the Adhaan in twos and the Iqaamah in ones (odd number).
This Hadeeth could have two meanings: i.e. to say all the words of Iqaamah once only.

The three Imaams are of this view. Imaam Maalik (R.A) says that even "Qad Qaamatis Salaat" must be said once only.

Imaam Abu Haneefah (R.A) says that 'ones' means to say the two sentences in one breath.

The Hadeeth of Abu Mahdhoorah τ in Abu Dawood supports his view that Rasulullaah ρ taught him 17 sentences in Iqaamah.

3] Some Masaa'il are not clearly mentioned in Nass. In this case, the Imaam will dive deep into Qur'aan and Hadeeth to find an answer. These are known as Istimbaati Masaa'il (extracted Masaa'il)

In these three instances, the only way for Amal is through Taqleed of the Imaams. Where Qur'aan and Hadeeth is clear on a matter, the road is open.

And remember! None of the Imaams have opposed Hadeeth in <u>any</u> of their verdicts!

This is a great slander against these noble personalities! Do not fall into the trap of the slanderers.

Demanding a Daleel for Taqleed is not correct

Finally, Waajib is of two types:

1.) Waajib li Ainihi (where a thing is Waajib in itself)
2.) Waajib li Ghairihi (where a thing is not Waajib in itself but is Waajib due to some external factor.

To seek a Daleel in the first type is correct. E.g. The Hanafees say that Witr is Waajib. If asked, they must present their Daleel. This is in order.
To seek a Daleel in the second type is not correct. Because its Wujoob is based on something else, you will have to examine that something else. If it is firm, the Wujoob will stand or else not.

The Wujoob of Taqleed

Taqleed is Waajib li Ghairihi. It is based on something else. That something else is Admul Ilm or Qillatul Ilm – not having Ilm or not having sufficient Ilm. Any person who fits in this category must ask or follow those of Ilm. This is Waajib upon him. For him to come to his own conclusion is Haraam. Allaah Ta'aala says:

"and ask those of knowledge if you know not" {Surah Ambiyaa}
Let everyone gauge himself in the light of this Aayah. This is the highest truth and there is no personal motive in any of it. This is the straight path.

A great cause of deviation: Taqleed of the deviated

The topic given to me was 'Abandoning Taqleed: A great source of deviation'.

I adjusted it to 'A great cause of deviation: Taqleed of the deviated'
The reason being that in life, and in Deen particularly, there is no avoiding Taqleed. Everyone is a Muqallid.

So the question is <u>who</u> you choose to follow.

You may follow the great Imaams who were mountains of Taqwa and Ilm.

Or you can follow the Naa-Baaligh (non-ripe) mushrooms who pop up now and again; mushrooms which sell at 1 rupee a punnet.

The Importance of following one of the four Madh-habs and the great danger of stepping out of its boundaries

(From the writings of Shah Waliullaah – Taken from Rahmatullaahil Waasi'ah)

There is a great and deep underlying wisdom in following one of the four Madh-habs. The protection of one's Imaan is in this way. Breaking away from this is nothing but deviation and will lead to confusion and strife. There are three reasons for this:

Reason no. 1

In the matter of Deen, the Ummat is dependant on its Salaf (predecessors). This dependency is called I'timaad. The Taabi'een received their Deen from the Sahaabah, and their students received theirs from the Taabi'een and like this generation to generation.

In every age, the Ulamaa had relied totally on their Mutaqaddimeen (predecessors). Deen has reached us like this. This chain is called Tawaaruth.

The Ilm of Deen is based on Naql/Riwaayah (narration) or Istimbaat (deduction).

Both these in turn are dependant on I'timaad. In this way, we accept Deen from our elders and pass it on to the next generation.

The Ummat has reached consensus (Ijmaa') on this Tawaaruth (Passing Deen down from generation to generation) and Ijmaa' is the strongest foundation upon which the entire Deen is based.

Abandoning this will lead to evil and deviance.
This applies in all facets of life and not only to Deen. In all the worldly sciences too this rule applies. By learning the field from its masters a person will qualify in that field. No person can become a doctor or lawyer on his own, and if anyone makes this claim, no one will accept it.

This is the first step i.e. to have I'timaad (confidence) on the Aqwaal (saying) of our Salaf.
Then it is necessary for this Qowl (saying) to be based on a Saheeh Sanad (Chain of Narration) or for it to be protected in an authentic Kitaab – and further, for this Qowl to have been authorized by the senior Ulamaa of every generation. In this way,

1. After all the Ihtimaalaat (possibilities) have been weighed, the Raajih (preferred) Qowl should be defined (Tarjeehul Muhtamal);
2. The general Mas'alah must be specified (Takhsees of Aam);
3. A general Mas'alah must be clarified (Taqyeedul Mutlaq);
4. And the Mukhtalaf (differing) Masaa'il must be gathered (Jama') together with their clauses and proofs (Illats and Dalaail);

Until all of the above have not been clearly dealt with, it will not be permissible to accept any Qowl with full I'timaad.

Today, apart from the four Madhaahib, there is no fifth Madhhab or school of thought, which has been covered in such detail. And by the will of Allaah, these four Madh-habs have covered everything from A to Z in complete detail. A person who traverses any other

way will definitely land himself in confusion sooner or later. The great claims of the Ghair Muqallideen are very fickle and shallow. The Imaami and Zaidi Madh-habs[9] have been covered in some detail in Furoo' (subsidiary Masaail) but their Usools (principles) are Baatil (False). They are among the Firaq Dhaalah (deviated sects)

Reason no. 2

Rasulullaah ρ has said:

"Follow the Sawaade A'zam (great multitude) in Deen"

This applies to the majority group of the Ummat since the earliest days i.e. the Ahlus Sunnah wal Jamaa'ah. There were other Madhaahib among the Ahlus Sunnah, but with the passage of time these were incorporated into the four Madhaahib. These 4 are now the Sawaade A'zam and to follow them is necessary.

Reason no. 3

In this belated age of evil and fitnah, when there is very little Amaanah (trust) and even less Taqwa, a concerned believer must guard himself very carefully. It is not permissible to follow any 'new' way based on the opinions of 'enlightened' individuals. The safest recourse is to follow the way of the Jamhoor Akaabir (general body of senior Ulamaa) and the Ahlullaah (people of Allaah). The other road is of carnal desire and the deception of Shaitaan. Similarly, it is not permissible in Deen to follow any ignorant person who does not fit the requirements as laid down by Sharee'at.

If we look at the Muqallid Ulamaa, they are firmly rooted on a path, which has been laid out by the Aslaaf and has been handed down generation to generation by the pious Ahlullaah of every age. Further, all of their Aqwaal are solidly researched from Qur'aan and Sunnah.

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[9] These are two Shee'ah groups

Then there is another group, who claim to be on the path of the Salaf and that they are following Hadeeth, but on deeper scrutiny, the opposite shines true.

Umar τ has said:

"Islaam will be destroyed by the Munaafiq who will argue and create dissent by means of the Qur'aan!"

Ibn Mas'ood τ has said:

"**Follow the way of those who have passed away. Hold firmly onto the way of the Elders."**

In the third part of 'Aqdul Jayyid', Shah Saheb has written that Taqleed is of two types:

1. Waajib
2. Haraam

Taqleed of the Aimmah Mujyahideen (the 4 Imaams) is Waajib and this Taqleed is in fact Amal (to act) on Qur'aan and Sunnah.

He goes on further:

"It is impossible for a person who is not a Master in all the sciences of Ilm to derive his own verdict in any Deeni Mas'alah. It is Waajib on him to bind himself to a reliable Aalim or Faqeeh in all Deeni Matters. Then to follow a Faqeeh whether his answer is based on Sareeh Nass[10], Istimbaat[11] or Qiyaas[12], will be considered as Amal on the Sunnah. The Amal will either be Saraahatan (direct) Amal on Hadeeth or Dalaalatan (indirect) Amal on Hadeeth. This approach has been accepted by the Ummat right from the era of the Sahaabah and in every generation thereafter, and there is consensus [Ijmaa'] upon it."

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[10] A clear cut Aayah or Hadeeth

[11] A law extracted from Qur'aan or Hadeeth

[12] A law deduced by analogy

The Ijmaa' of the Ummat upon Taqleed of the 4 Imaams

There is Ijmaa' of the Ahle Haqq and the seniors of the Ummat of every age upon the acceptance of these 4 Madh-habs. This Ijmaa' is intact upto this day and there is great safety in this, especially in our time, wherein the efforts of evil are on the rise, the carnal desires are being followed and every worthy and unworthy person offers his viewpoint in the Deen of Allaah.

In 'Al-Insaaf' Shah Saheb has written:
"The second century saw the rise of new Fitnahs and a decline in Ilm. By the Will of Allaah, this form of Taqleed then took root. After this, very few were there who did not follow a Muta'ayyan (specific) Mujtahid. And this Taqleed is now Waajib as it was then…"

When is Taqleed not permissible?

The founder of the Hazamiyyah group: Ibn Hazam Zaahiri Andalusi (384-456a.h.) held the view that Taqleed is Haraam. He felt that it is not permissible for anyone to follow anyone other than Rasulullaah ρ. He presented the following proofs in support thereof:

No. 1:

"Follow what has been revealed to you by your Rabb and do not follow any beside Him" [Surah A'raaf aayah 2]

"And when it is said to them: 'Follow that which Allaah has revealed' they say: 'But we wish to follow the way of our forefathers'…" [Baqarah 170]

"There is glad news for those who listen attentively to this speech (of Allaah and His Rasul) and follow it…" [Zumar 17/18]

"… and if you dispute regarding any matter, then refer it to Allaah and His Rasul…" [Nisaa 59]

From these Aayaat, he deduces that it is not permissible to follow anyone besides Allaah and His Rasul ρ.

No.2:

This Taqleed did not exist in the time of Sahaabah and Taabi'een and theirs was the best of times. So the followers of Abu Haneefah, Maalik, Shaafi'ee and Ahmad should take heed! To accept the verdicts of any one person in this way is not the way of the Mu'mineen.

No.3:

All the Fuqahaa prevented people from following them.

No.4:

On what basis do you select these Imaams for Taqleed? Why not the Taqleed of Umar, Ali, Ibn Mas'ood or the Sahaabah? If Taqleed was permissible, it would be the Taqleed of these people! They are more worthy of being followed.

In reply, Shah Saheb wrote:

"These arguments only hold weight in respect of 4 people:

1. One: The person who has the ability of Ijtihaad.
   It is not permissible for a Mujtahid to make Taqleed. If he has the ability of Ijtihaad in the whole of Deen then in the whole of Deen and if in a few Masaa'il, then in those few Masaa'il.

2. Two: For a person upon whom it has become clear that the command of Rasulullaah ρ in this certain regard is this. He must have clear Ilm regarding the matter in question as to whether it is Khaas or Mansookh or not or otherwise. There are two approaches here:
- He has completely researched the Mas'alah with all the Muwaafiq and Mukhaalif Dalaail (differing proofs) directly from its source and he has a Daleel of Naskh (abrogation).
- He has researched the views of the Ulamaa and their proofs and then those of the opposing view.

After this a person's opposition to Hadeeth can only be due to Nifaaq (hypocrisy) or Jahaalat (ignorance). Regarding this, Allaamah Izzud Deen ibn Abdus-Salaam Shaafi'ee (577-660) has written:

"Strange indeed are those who having full knowledge of the weakness of their Hujjat (proof) continue to follow their Imaam even though the Dalaa'il from Qur'aan and Hadeeth are loaded up on the other side? Some go to the extent of twisting the meanings of the Qur'aan and Hadeeth to suit their Madh-hab! They go to great extents in defending their Madh-hab and Imaam with far-fetched and incorrect interpretations."

3. A common person who has chosen to follow a certain Imaam, and he considers him beyond error. This person has decided that he will never oppose his Imaam no matter his viewpoint and the proofs. This man is a total Jaahil. The Hadeeth of Tirmidhi is in respect of such a person:
   Adi Ibn Haatim asked Rasulullaah ρ about the Aayah in Surah Toubah: 'They take their Rabbis and Monks as gods besides Allaah…' Rasulullaah ρ said: 'They followed them when they made things Halaal and Haraam even though they did not worship them' [Tirmidhi vol. 2 pg. 136 Kitaabut Tafseer]

This type of Extreme blind Taqleed is Haraam.

4. Extremism in Taqleed is not Jaaiz. E.g. if one person refuses to perform Salaat behind an Imaam of another Madh-hab etc.

Taqleed of the 4 Imaams (as we do) is not Haraam but necessary and at times Waajib

A person acknowledges that Deen is only that which Rasulullaah ρ has conveyed to us in the Qur'aan and Hadeeth, but he follows an Imaam who interprets the Qur'aan and Hadeeth for him so that he can make Amal. This is because he is not a scholar in Deen, and he does not have access to the Ilm of Deen. He does not have the ability to extract laws from the sources. This is the condition of the vast majority of the Ummah. For them, it will be necessary to follow a reliable, learned, pious Aalim. This Aalim has studied Islaam from its sources. He understands the differences of the A'immah and their Dalaail. He has studied the Usools of Aqaaid, Fiqh and Hadeeth etc. This type of Taqleed is commendable and even Waajib!

No Muqallid believes his Imaam to be infallible – having the right to declare what he wills in Islaam. No one believes this Taqleed to be Fardh over the Itaa'at (obedience) of Allaah and His Rasul. No one believes the Imaams to be Ma'soom (sinless).

And none of the Imaams advocated any of this. None of them opposed Qur'aan or Hadeeth in any way. In fact, they devoted their entire lives to the service of Islaam. They compiled the laws of Deen for the Ummat so that the generations to come will have a clear and easy path to follow. They based all their works on Hadeeth – These people had no time or interest for anything else!

Who can raise any objection to this?

Masaa’il are of three types:

1. Those which are clearly mentioned in Qur’aan or Hadeeth.
2. Those which are extracted (Mustambat) from Qur’aan or Hadeeth.
3. Where it is not mentioned at all in Qur’aan or Hadeeth.

The first two cases are clear.

In the third instance, the Mujtahid Imaam will try to extract an Illat (clause) upon which he can base the Mas’alah in question. This is called Qiyaas.
Since there is a probability of Qiyaas being correct or incorrect, Qiyaas is a Daleel Zanni – a secondary proof.

In the presence of a Hadeeth, no Mujtahid will ever express his view through Qiyaas. This Qiyaas will never be accepted by us. This is the Madh-hab of all our Imaams.

The Imaams may difer in their Usools of Fiqh, Hadeeth and Istidlaal, due to which differences in verdicts come about. The Ulamaa will understand these differences. But the allegation that the Muqallids oppose Hadeeth? This is totally unfounded.

The Shar'I Hukm of the Ghair Muqallid sect

(Taken from Rahmatullaahil Waasi'ah vol. 2)

A while ago we received the following query, which we have reproduced here together with its answer.

Q: What is the Shar'I Hukm of Mr Maudoodi's group and the Ghair Muqallid sect?
Are they counted as part of the Ahlus Sunnah wal Jamaa'ah or not? Please answer in detail.

A: These are two Islaamic groups but they are not counted among the Ahlus Sunnah wal Jamaa'ah. This is because their differences with the Ahlus Sunnah are in Usool (fundamental principles) and not in Furoo' (subsidiary matters)

Daleel no. 1

Allaamah Tahtaawi (1231H), the great Hanafi jurist and Ustaad of Allaamah Shaami has written in the Haashiyah (marginal notes) of Durrul Mukhtaar:

"So it is binding upon you O Muslims! To follow the way of the Ahlus Sunnah wal Jamaa'ah who have been promised salvation. Their way is the way of Allaah's Mercy and Taufeeq. To oppose them is to invite His anger and it will lead to turmoil. And this group in our time is confined to these four Madhaahib – The Ahnaaf, Maalikiyyah, Shawaafi' and Hanaabilah. All besides

these are in these times people of Bid'ah and corruption, their destination is Hell!" [vol.4 pg.153]

Maudoodi's group are free thinkers and do not conform to any of the 4 Madh-habs. According to them, Taqleed is not necessary at all. The present day Ghair Muqallids, whatever their garb and claims, are a group of their own, and are not part of any of the Madhaahib.

Daleel no. 2

Sayyidut Taa'ifah Allaamah Rasheed Ahmad Gangohi (R.A) has written an answer to their claim in his Kitaab 'Sabeelur Rashaad':

The Ghair Muqallids claim that the Ahle Hadeeth are the Ahlus Sunnah and it is necessary to follow their way. All Masaa'il contrary to their Madh-hab must be discarded and the four Musallahs in Makkah are a Bid'ah. We are Muhammadi and Muwahhid, not Hanafi, Maaliki or any other.

A: "All and sundry are by now clear on this matter that all the Fuqahaa and Muhadditheen of the four Madh-habs make Amal on Qur'aan and Sunnah. In the case of differing Riwaayaat, some have opted for one while others have chosen another. All these Madhaahib are based 100% on Qur'aan and Sunnah – It has always been our standpoint that no view opposing Hadeeth will be accepted. This chain of Ilm and Amal takes us right to the Sahaabah and finally to Rasulullaah ρ. This is the unbreakable chain of the Ahlus Sunnah wal Jamaa'ah.

When Rasulullaah ρ was questioned by the Sahaabah as to who are the "Firaqe Naajiyah" (the group who will attain salvation), He said:

"Those who are on my way and that of my Sahaabah"

This 'Sunnah' has been handed down, generation after generation and has been protected by the pious Fuqahaa and Mujtahideen of the Ummah and this group is the Ahlus Sunnah wal Jamaa'ah.

Coming to the newly emerged group who claim to be practicing on Hadeeth while opposing the Blessed way of the Salafus Saaliheen – They are on a completely new path, which has no origin. All of their claims are unfounded and are due to their shallow understanding and ignorance in the matters of Deen and Sharee'at. They are not part of the Ahlus Sunnah, they are the Ahlul Hawaa' (free-thinkers and followers of the nafs). [Ta'leefaate Rasheed pg. 516]

Hadhrat Gangohi Rahimahullaah was an accepted Imaam of the Ahlus Sunnah throughout the Muslim world and his words carry an extraordinary weight among the people of Ilm and those who understand.

Daleel no. 3

In the Fatwa Jaami'us Shawaahid, the following is recorded regarding the Ghair Muqallideen. This Fatwa was signed by the great Ulamaa of the time:

Hadhrat Moulaana Muhammad Ya'qoob Nanotwi
Allamah Rasheed Ahmad Gangohi
Shaikhl Hind Maulaana Mahmoodul Hasan Gangohi
Mufti Azeezur Rahmaan Uthmaani and others.

"The Aqaa'id (beliefs) of this new group are in conflict with that of the Salafe Saaliheen and the Jamhoor Ahlus Sunnah. Hence they will be regarded as Ahlul Bid'ah… Their beliefs of Tajseem and Jihat[13] are clear Kufr and Fisq. In the matters of Salaah,

[13] That Allaah has a physical body similar to that of a Human (Na'oodhubillaah).

Nikaah and meat slaughtered by them one must exercise caution as we do with the Rawaafidh and Khawaarij"

Daleel no. 4

In the Kitaab 'Mi'ata Duroos' Hadhrat Thaanwi Rahimahullaah has written:

"Lesson no. 95: In our times, there are several Madhaahib all claiming to be on Haqq. By the Ijmaa' of the authorities of the Ahlus Sunnah, this group is restricted to the followers of the four Madhaahib. The Ghair Muqallids are free thinkers and followers of their desires. Their claim of following Hadeeth is false. They are not the Ahlul Hadeeth although they have selected this name for themselves. They are in reality ignorant people who lead ignorant people in turn despite their outward garb and attire of great scholars. In essence, they are very much like the Rawaafidh and Mu'tazilah in their belief and origin – So Beware of them! Beware of them!

"Ijmaa' of the authorities of the Ahlus Sunnah"

In the matter of Ijmaa' the view of every Tom, Dick and Harry is not taken into account. Only the views of senior, learned Ulamaa are considered. After this, whoever wishes may follow any path he wishes. The Ittifaaq and Ikhtilaaf (opinions differences and opposition) of the Ahle Baatil are not worth consideration. They may shout and howl all they like.

Just as in the matter of music and musical instruments, Ibn Hazam's view is that they are permissible. The Ijmaa' of the Ummat is that they are not. His Ikhtilaaf is of no consequence. In the Kitaab 'Shar'iFaislah' the following text appears:

"The view of Ibn Hazam is not taken into account. He is of the Zaahiri sect and is not part of the Ahlus Sunnah" [pg 94]

In this treatise, Hadhrat Thanwi has outlined four deviant groups of our time. All fall under the category of Ahlul Hawaa. They are: The Ghair Muqallids
The Radhaa Khaani Bid'atis
The Raafidhi Shee'ahs
The Modernists

We should be wary of them – May Allaah protect all of us from their evil.

Daleel no. 5

The following appears in Imdaadul Fataawa vol.4 pg. 493:

Q: What is the ruling regarding the present day Ghair Muqallids who call themselves the Ahle Hadeeth?

A: In their differences with the Ahlus Sunnah in Masaail Far'iyyah (subsidiary masaail) they are not Khaarij (expelled) from the Ahlus Sunnah as all these variances are based on Qur'aan, Sunnah, Ijmaa' and the Qiyaas of the Mujtahideen.

However, some of them hold Aqaa'id (beliefs) which are contrary to that of the mainstream Ahlus Sunnah. In this matter they have gone against the Ijmaa' of the Ummat and the Jamhoor Ulamaa. This group is not included in the Ahlus Sunnah. They are astray and to follow them is not permissible.

Daleel no. 6

The following is also taken from Imdaadul Faaawah – question no. 582

“Our differences with the Ghair Muqallideen are not only in subsidiary Masaa’il. These differences have always been found among the Muslims despite which, there has never been any bad blood and in-fighting amongst them.

The differences with them are more serious, they are in the Usools (principles) of Deen. Among these is their disrespect of the pious predecessors[14] (Salaf) – in this matter, they have not even spared the Sahaabah. They do not accept the Ijmaa’ of the Ummat and brand Umar τ an innovator [Na’oothbillaah]

They call themselves Muwahhid and brand the Muslims as Mushrikeen. They consider Taqleed a Jaahili custom and misconstrue proofs to suit themselves. They say that Fiqh is Dhalaalat etc. In this way, they have created great mischief and confusion among the believers. They oppose the Imaams of the Muslims and have been instrumental in destroying the Islaamic Khilaafat. Among their terrible Aqaaid is their belief regarding Istiwaa: They say that Allaah is sitting on the Arsh with His feet on the Kursi! [ref. Shar’I Faislah pg.450 and Risaalah Ihtiwaa Alaa Mas’asah Istiwaa] – in this Baatil, they have equated Allaah to an idol of Jaahiliyyah! Na’oodhubillaah! They have broken away from the Ahlus Sunnah and are on a path of their own, far from that of the Sahaabah and the Imaams of the Ahlus Sunnah from the first century of Islaam. They are a confused group of dubious origin, they are bent on sowing discord and confusion in the Ummat.”
[Imdaadul Fataawah vol. 4 pg. 562]

Daleel no. 7

In the Mashwarah for the centenary Jalsah of Daarul Uloom Deoband, it was decided that only adherents of the Ahlus Sunnah wal Jamaa’ah would be invited. None of the Firaqe Baatilah will be called. The first question to come to the fore was regarding the

[14] Strangely enough, these are the very people who now call themselves Salafi?

Ghair Muqallideen. All the Asaatidhah and Araakeen of Daarul Uloom unanimously agreed that they are not part of us. As a result, no Ghair Muqallid Aalim was invited.
Then the Jamaat of Mr. Maudoodi was brought under question. It was decided that they will also not be invited.

Daleel No. 8

The Ghair Muqallids have chosen the name Ahlul Hadeeth for themselves. Let us take a deeper look at this name and thereby decide whether Ahlul Hadeeth are Ahlus Sunnah or not.
Sunnat means: 'At Tareeqatul Maslookah fid Deen' – i.e. The followed/accepted path in Deen.

Hadeeth is a saying, action or quality/description of Rasulullaah ρ. This includes those things which are peculiar to the Rasul of Allaah, those matters which are Mu'awwal (in need of interpretation) and those which are Mansookh (abrogated).

Every Hadeeth is not Sunnat but every Sunnah is proven from Hadeeth.

Similarly, all the actions and commands of the Khulafaa'e Raashideen are also Sunnah even though they may not be called Hadeeth e.g. 20 Rak'ats of Taraaweeh.

Those Ahaadeeth which are accepted for Amal are Sunnah, while every Hadeeth is not Sunnah. Some Ahaadeeth may be Khaas, Mu'awwal or Mansookh (restricted to a special incident or condition, interpreted or abrogated). Some actions may not be established from a Hadeeth but they will be Sunnah e.g. the 2nd Adhaan for Jumu'ah.

In the Hadeeth, we have been commanded to hold on to the Sunnah:

“Who holds onto my Sunnah in the time of Fitnah will receive the reward of 100 Shaheed” [Mishkaat Hadeeth no. 176]

“I am leaving behind two things. So long as you hold on to them, you will never go astray: The Kitaab of Allaah and The Sunnah of His Rasul” [Mishkaat Hadeeth no. 186]

“Three things constitute Ilm: The Muhkam aayaat of Qur’aan, The established Sunnah of the Rasul and the science of Faraaidh. Everything else is secondary.”[Ibid no. 239]

In another Hadeeth the virtue of Hadeeth has been mentioned:

“May Allaah honor the person who hears my Hadeeth and guards it…”

The Sawaade A’zam (great multitude) of the Ummat since the best of days has been the Ahlus Sunnah and not the new founded Ahlul Hadeeth. The self-styled ‘Ahlul Hadeeth’ are not part of the Ahlus Sunnah and in reality are not even Ahlul Hadeeth. Their use of this name is fraudulent and deceptive.

The Madh-hab of the Ahlus Sunnah is based on the Qur’aan, Sunnah and Ijmaa’. Their way has been handed down generation after generation from the best of every era to the best of every era.

In his Kitaab ‘Aqdul Jayyid’, Shah Waliyullaah has described this group as people who do not accept the Ijmaa’ of the Ahlus Sunnah and the actions of the Sahaabah as part of Deen.

In ‘AlQowlul Jameel’, Shah Saheb has warned the Muslims from associating with them.

The Rank of the Sahaabah τ:

Sahaabah are the criterion of Haqq.

[From the writings of Shah Waliullaah Dehlawi – Rahmatullaahil Waasi'ah vol.2 pg. 59]

Prior to Rasulullaah ρ, every Nabi was sent to a specific nation. It is narrated in Bukhaari:

"The (previous) Ambiyaa were sent to their nations specially, while I have been sent to all of mankind."

At that time, the chain of Nabuwwat was still running. Every Nabi who came would take the place of the Nabi before him as a continuation of Nabuwwat. At that time, no Ummat had the virtue of being Mab'ooth [specially sent and delegated by Allaah] – this virtue was reserved for the Ambiyaa only.

Rasulullaah ρ is Khaatamul Ambiyaa – the seal of all Ambiyaa. Due to this, His Ummat has the unique privilege of also being Mab'ooth! There is a narration in Saheehain[15]:

"The Ambiyaa υ used to run the affairs of the Bani Israa'eel. Every time a Nabi passed on, another would replace him. And there is certainly no (new) Nabi to come after me (to take my place)"

In other words, after Rasulullaah ρ, His Ummat will continue His work and perpetuate His message.

There is a special category of people called the 'Mufhameen'. These are people who have been nurtured directly by Allaah. Then there

[15] Bukhaari and Muslim

are several levels among this group[16]. Rasulullaah ρ is the only person in history who was Jaami' (inclusive) of all these levels. No other Nabi or angel has reached this stage. That is why the virtue of Sayyidinaa Muhammad ρ alone, excels those of the entire creation put together and for this reason, He has reached the highest position in the creation of Allaah.

This Bi'that [sending/selection of the Ummat by Allaah Ta'ala for the mission of Rasulullaah ρ] is likened to a second Bi'that or a continuation of the Bi'that of Rasulullaah ρ.

Shah Saahib has mentioned three Dalaa'il (proofs) for this:

Daleel no. 1:

The Aayah of the Quraan:

"And We have sent you to all of mankind as a carrier of glad tidings and as a concerned warner, but (what is it) that the majority of them do not understand?!"

Rasulullaah ρ was sent to all people Arab and Non-Arab, coming till Qiyaamah. Now it was not possible for one person to carry the message of Allaah to all of mankind alone. The Bi'that of Rasulullaah ρ is thus divided into two:

1.) His direct effort on the Arabs during His lifetime.
2.) The effort of the Sahaabah on the rest of the people after His demise.

The Sahaabah were the first group of this Ummat and were thus the deputies of the Rasul. This was their Bi'that – and in a way was the continuation of the Bi'that of the Rasul Himself.

[16] There are eight levels. The details of which can be found in Rahmatullaahil Waasi'ah vol.2 pg. 46

In Surah Al-Jumu'ah verses 2-4, this Ummat has been divided into two groups:

"It is He who sent among the unlettered nation (the Arabs) a Rasul from among themselves who recites His Aayaat (the Qur'aan) to them, (spiritually) purifies them and teaches them the Book and wisdom (the Sunnah). Without doubt they were in clear deviation (error) before this (coming of Rasulullaah ρ)"

"And (Allaah has also sent His Rasul as a prophet to) other people (who will soon be) from them (Muslims like the Sahaabah) whom they (the Sahaabah) have not yet met. He is the Mighty, the Wise."(guides and uses for guidance whoever He wills – Arab or Non-Arab.)

In this passage, the Arabs have been called 'Ummi' (unlettered). This refers to the Arabs of that time, most of whom were the offsprings of Isma'eel υ. The Rasul was sent directly to these people due to which He was called Nabiyyil-Ummi (Nabi of the unlettered people) in Suratul A'raaf:157/8 and this name has also been used in the Tauraat and Injeel. This is the first group of the Ummat.

'Aakhareen' (others) refers to the second group and includes all the Non-Arabs and all still to come into the world.

These two words are joined with the letter 'Wa' which comes for Ittihaad and Mughaayarat (i.e. it shows oneness of purpose as well as a difference).

The Ittihaad is that Rasulullah ρ has been sent to all of mankind – Arab and Ajam (Non-Arab).

Mughaayarat (difference) is that He was sent directly to the Arabs of His time and indirectly to the rest i.e. through the medium of His deputies: the Sahaabah.

The next Aayah:

"This (sending of Muhammad) is Allaah's grace which He grants to who He wills."

Indicates that not all of mankind will accept the Message. But this is not due to any shortcoming in Allaah's favour, hence:

"And Allaah is the possessor of immence grace"

Indicates that the shortcoming is on the part of the disbeliever who refuses to accept the Truth!

So when Rasulullaah ρ had completed His duty and the people of Arabia came streaming into Islaam, Allaah revealed Surah An-Nasr. In this Surah, the Rasul of Allaah was told to prepare for His journey onto the next life, as his worldly responsibility had been completed. The next stage of the work is not your responsibility – the Sahaabah will complete it.

Daleel no. 2

Surah Aal Imraan Aayah 110:

"You (the followers of Muhammad ρ) are the best of all nations. You have been extracted for (the benefit and guidance of) mankind. You command that which is good and forbid from evil and believe in Allaah. If the Ahlul Kitaab were to accept Imaan it would be better for them – Some of them are Mu'mineen while most of them are disobedient."

There are three sayings of Umar τ regarding this Aayah –

Ibn Jareer Tabari and Ibn Abi Haatim narrate from Suddi who is a Taabi'ee that Umar Radhiallaahu said:

1.) "If Allaah willed, He could have said 'Antum' – Then all of the believers would have been included in the virtue of this Aayah; but Allaah has said 'Kuntum' – This virtue is thus reserved specially for the Companions of Muhammad ρ.

Whoever will follow their way after them will then be included in the 'Best of Ummats'"

2.) "This virtue is reserved for the first of this Ummat and not its latter part."
3.) Ibn Jareer narrates from Qataadah: "Umar once recited this Aayah then said: "O People! Whoever wishes to be part of the virtue mentioned herein must fulfill the condition mention therein!"

These three narrations have been recorded in Kanzul Ummaal Vol. 2 Pg. 375/376.
The 1st and 3rd are recorded in Hayaatus Sahaabah Vol. 1 Pg. 17.

According to Arabic Grammar (Nahw), 'Antum Khaira Ummah' is a 'Jumlah Ismiyyah Khabariyyah' (nominal information sentence) which comes for Thuboot and Istimraar i.e. to prove something generally/continuously. E.g. 'Zaidun Qaa'imun' means 'Zaid is standing'. There is no discussion about time, place or any other details.

In 'Kuntum Khaira Ummah' the word 'Antum' (you) is the Ism (norms) of the Dhameer Kaana and 'Khaira Ummah' is the Khabr (precident) of Kaana. This type of sentence is limited in its purport and is not general in its meaning.

Putting all of this together, we see that this Aayah is addressed specifically to the Sahaabah that: "You [the companions of Muhammad ρ] are the best of this Ummat. You have been selected to carry this Ilm with which you benefit people and guide them to righteousness. It is your responsibility as the students of Muhammad ρ and as the first of this Ummat to carry this message to the world. You will enjoin good and forbid from evil and you will invite to Imaan. The Ahlul Kitaab (Jews) are not part of this Khairul Ummah even though they reside in Madeenah. Those who bring Imaan from among them will be included among you, but the majority will not.

Now it is necessary, and it is our belief that the Nabi is Ma'soom (protected) so that we can have full reliance (I'timaad) on the Nabi and the truth of his message. In this way, it is necessary for the Sahaabah to be Mahfooz (protected) since they are also Mab'ooth (sent) and they are the link between the Ummat and The Rasul.

Their Adaalat (justice and virtue) must be established if we are accept what they have conveyed to us; and so we find the sayings of Rasulullaah ρ in favour of His Sahaabah:

"All of my Sahaabah are 'Adool' (on the highest level of trustworthiness and truth)"

and

"My Sahaabah are like the guiding stars. In whosoever of them you will follow, you will find Hidaayah"

The virtue of being guides for mankind while themselves being rightly guided applies to every individual of that blessed group without exception.

This 'Adaalat' and 'Hifaazat' is basis of the Sahaabah being the Mi'yaar of Haqq – The Criterion of Haqq. What they have transmitted to us is Deen, what they said or did is Haqq and Sunnah! – Their Taqleed is binding upon the Ummah.

There are some unfortunate people who do not accept this. Let them think, that all they have from Muhammad ρ has come via the Sahaabah. If there is no I'timaad on them, then what remains of what they have relayed?!

The Sahaabah were the only group among the Muslims, who as a full group, every one of whom was chosen and sent by Allaah specifically for the work of the Ambiyaa.

Due to this, they are Mahfooz and Ma'moon (Protected) from every incorrect Aqeedah (belief) and every wrong Amal.

Daleel No. 3

There is a Riwaayah in Bukhaari that a Bedouin urinated in the Masjid. The Sahaabah wanted to apprehend him. Rasulullaah ρ said: "Leave him, and when he is done, wash it away with a few buckets of water…" He then said:

"Fa Innamaa Bu'ithtum Muyassireen Walam Tu'Athu Mu'Assireen"
[For you have been sent to show the way of ease and not to make things difficult]

[Kitaabul Wudhoo Hadeeth no. 220 Bukhari and Mishkaat Hadeeth no. 491]

In this Hadeeth, the word Ba'atha is used clearly. Allaamah Sindhi has written in his commentary: "This Hadeeth is a clear proof that theUmmat of Muhammad ρ is also Mab'ooth (sent) – and this establishes a 'second' sending for the Rasul"
Rasulullaah ρ is the last of the Ambiyaa. There is no new Nabi or Rasul to come. Due to this, the Ummat has been selected to perpetuate the work of the Rasul. The work and teachings of the Rasul are his Kamaalaat (exemplary achievements) and while Nabuwwat has been completed, the Kamaalaat of the Nabi will still continue to shine. Yes, due to Khatme Nabuwwah, no person can claim to be a Nabi – any such person will be termed a Dajjaal (deviate).

The Istinaad (analysis) of the Hadeeth:

"As-haabee Kan Nujoom. Bi Ayyihim Iqtadaytum Ihtadaytum"

**[My Sahaabah are like the guiding stars.
Whosoever of them you will follow, you will be guided]**

This Hadeeth has been narrated by six different Sahaabah:

1. Ibn Umar τ
2. Jaabir τ
3. Umar τ
4. Anas τ
5. Abu Hurairah τ
6. Ibn Abbaas τ

It is also narrated Dhahhaak ibn Muzaahim Hilaali in a Mursal form.

1] The Narration of Ibn Umar:

> Reference to Urdu Version (Pg 89, no 1)

In this Sanad, Hamza ibn Abi Hamza AlJazri is a weak narrator. Regarding him:

- Imaam Yahya Ibn Ma'een said: "He is not worth a cent"
- Imaam Bukhaari said: "He is Munkarul Hadeeth (rejector)"
- Dar Qutni said: "He is Matrook (discarder)"
- Ibn Adi said: "Most of his narrations are Matrook"
- Tirmidhi has included one of his narrations in his Kitaab (Baabul Istidhaan) but then said: "This Hadeeth is Munkar – Hamza is Dha'eef in Hadeeth. [Tuhfatul Ahwazee Vol. 3 pg. 391]

Verdict:

This Raawi (narrator) is Dha'eef Jiddan (very weak)

2] The Riwaayah (narration) of Jaabir

> Reference to Urdu Version (Pg 90, no 2)

Regarding this Sanad:

- Dar Qutni said: This Riwaayah is not proven from Maalik and its Narrators are Majhool (unknown). [Lisaan]
- Haafiz has said: Jameel is not Ma'roof (known) [Talkhees]
- Abu Haatim Raazi said: Laa A'rifuhu (not known) [Lisaan]

Allaamah Ibn Abdil Barr has narrated it in 'Jaami' Bayaanil Ilm' through this Sanad:

> Reference to Urdu Version (Pg 90, no 3)

But then he says: This Sanad is not strong enough to be used as Hujjat because Haarith Ibn Ghadheen is Majhool.
In Lisaanul Meezaan, Haafiz has narrated this statement of Allaamah Ibn Abdil Barr. He then wrote:

- Toosi has mentioned him in his 'Tadhkirah Rijaalush Shee'ah'
- Ibn Hibbaan has mentioned him in his 'Kitaabuth Thiqaat'

Verdict:

The Jarah (critical comment) in this Riwaayah is not very severe. The Raawi (narrator) is Majhool (unknown) but the two

Sanads (chains of narrations) lend strength to each other. This Tareeq is Dha'eef (weak) but not Dha'eef Jiddan.

3] The Riwaayah of Umar τ

> Reference to Urdu Version (Pg 91, no 4)

Razeen's Tareeq has the following addition

> Reference to Urdu Version (Pg 91, no 5)

- The author of Mishkaat has included this Riwaayah in his Kitaab.
- Abu Bakr Al Bazzaar has also narrated it (Talkheesul Habeer pg. 404 and Jaami' Bayaanil Ilm)
- Dhahabi has also mentioned it in Meezaanul I'tidaal

This Tareeq is also Dha'eef.

Regarding Abdurraheem
- Bukhaari has said: Tarakoohu (the Muhadditheen have left him out)
- Ibn Ma'een said: Kadhaab (liar) and Laisa Bi Shai' (he is nothing)
- Jawzjaani said: Ghair Thiqah (not reliable)
- Abu Haatim said: Turika Hadeethuhu (his narrations are left out)
- Abu Zar'ah said: Waahin (weak)
- Abu Dawood said: Dha'eef (weak)

Verdict:

This Riwaayat is also Dha'eef because of Abdurraheem.

4] The Riwaayah of Abu Hurairah τ

> Reference to Urdu Version (Pg 91/92, no 6)

This Tareeq is also Dha'eef Jiddan.
Regarding Ja'far ibn Abdil Ahad:

- Dar Qutni said: He fabricates Hadeeth
- Abu Zar'ah said: He narrates baseless Ahaadeeth
- Ibn Adi said: He 'steals' Hadeeth and narrates Munkar Ahaadeeth

5] The Riwaayah of Anas τ

Bazzaar has narrated this Hadeeth but in Talkhees, Haafiz has said: Its Sanad is no good.

6] The Riwaayah of Ibn Abbaas τ

Baihaqi has narrated this Hadeeth in 'AlMadkhal' and Munaawi has mentioned it in Faidhul Qadeer Sharah Jaami'us Sagheer but he has not mentioned its Sanad nor has he commented on it.

> Reference to Urdu Version (Pg 92, no 7)

7] The Mursal Hadeeth from Dhahhaak

Ibn Hajar has mentioned it in Talkhees. He said: Abu Dhar Harawi has narrated it in Kitaabus Sunnah but its Sanad is Dhaeef.

[End of the seven Tareeqs of this Hadeeth]

This Hadeeth has been narrated through several chains. After putting all of them together, it reaches the level of Dha'eef at the very least.

In 'At ta'leequs Sabeeh' – the Sharah of Mishkaat, the following has been said: "its Sanad is weak but the various Sanads complement each other as has been mentioned in Zafarul Amaani, the Sharah of Mukhtasar Jurjaani"

Similar to this is the Hadeeth: "The minimum Haidh is 3 days and the maximum is 10" which has also been narrated from 6 Sahaabah and all six Tareeqs are very Dha'eef. After putting all the chains together, the Hadeeth reaches the level of Dha'eef.

According to the Ahnaaf, a Dha'eef Hadeeth is given preference over the Rai (opinion) of any Mujtahid and therefore they accept it.

The Hadeeth we are discussing also reaches the level of Dha'eef and a Dha'eef Hadeeth concerning Fadhaail is accepted unanimously.

Ibn Hazam Zaahiri has said: "This Hadeeth is Makdhoob Mawdhoo' Baatil" but his verdict is not worth considering. Bazzaar has said: "It is not Saheeh". This verdict is correct since a Hadeeth which is not Saheeh is Dha'eef and not Baatil and Mawdhoo'.

There is a worlds difference between the two!

Bazzaar has raised another objection to this Hadeeth. He says: "This Hadeeth contradicts the Saheeh Hadeeth of Rasulullaah ρ: 'Hold on to my Sunnah and that of the rightly guided Khulafaa after me' in that there were differences among the Sahaabah and these cannot be clearly understood."

But Allaamah Ibn Abdil Barr gave the following answer:

"The Kalaam of Bazzaar is not completely correct. Each Sahaabi in his own right was on Haqq and thus worthy of being followed. As for their internal dispute, this too was a source of guidance for the Ummat."

Generally you will find that whenever the Ahnaaf have a Riwaayat in support of their Madh-hab and the Ashaabul Hadeeth don't, then their common argument is that the Riwaayat is Dha'eef or Ghair Mu'tabar (not reliable). There are many examples of this.

In the Mas'alah of laughing aloud breaking Salaat and Wudhu; the minimum and maximum periods of Haidh; Qiraa'at Khalfal Imaam etc. this is the argument of the others. Yet in most of these Masaa'il, the Ahaadeeth in question are Mu'tabar. For details refer to I'laaus Sunan.

The Ahnaaf use the Hadeeth "As-haabee kan Nujoom" in support of their Madh-hab that the Aqwaal and Fataawa of the Sahaabah are Hujjat in Deen.

According to the Ahnaaf, the saying of a Sahaabi is an accepted Hujjat in Deen even if there is no consensus among them.

The other Imaams only accept the Ittifaaq of Sahaabah as Hujjat. In the case of a single Athar (saying) of a Sahaabi, he may accept it or reject it with his own Ijtihaad.

Shah Waliyullaah has quoted the saying of Imaam Shaafi'ee in this regard: "it is not necessary to follow the individual Sahaabi unless there is Ittifaaq among them…" (Hujjatullaah pg 147)

According to the Ahnaaf, if an Athar of a Sahaabi is presented, the Mujtahid will not make his own Ijtihaad.

So according to their habit, the As-haabul Hadeeth declare this Hadeeth as Ghair Mu'tabar. Strangest of the lot is Haafiz Ibn Hajar who after gathering all the Turuq of this Hadeeth besides that of Ibn Abbaas, then brings Ibn Hazams Qowl (saying). Yet wherever it suits him, he would gather 2 or 3 Turuqs of a Hadeeth and then say: 'these few Turuqs strengthen each other, the Hadeeth is therefore acceptable'! Here he turns the table completely. Ibn Hajar is notorious for these types of inconsistencies.

Further:

-If a Hadeeth has several chains, all linking up to one Sahaabi, then this is a Daleel (proof) that the Riwaayat (narration) has an Asal (origin/basis)

-If a Hadeeth has several chains, leading to several Sahaabah, and if they are Dha'eef, the Riwaayat will be Hasan li Ghairihi.

-If a Hadeeth has several chains from several Sahaabah, and they are very Dha'eef, then all put together will become Dha'eef.

Keeping all these Usools in mind, the Hadeeth we are discussing at the very least will be said to be Dha'eef.

In fact, Mulla Ali Qaari has declared this Hadeeth Hasan li Ghairihi (see Maudhoo'aat Al-Kubraa)

Allaamah Abdul Ali Bahrul Uloom has also called it Hasan li Ghairihi.

The content of this Hadeeth is also supported by several others:
"All my Sahaabah are Adool (righteous and just)" etc.

The Hadeeth 'As-Haabee kan Nujoom' is thus acceptable as Hujjat.
After putting all of this together, the Usool of the Ahnaaf stands that

‘The Aqwaal of Sahaabah are Hujjat in Deen and will gain preference over the Ijtihaad of any non Sahaabi’

Wallaahu A’lam

Sa’eed Ahmad
10 Muharram 1417
Deoband